

THE ECLECTIC REVIEW,

FOR JULY, 1826.

Art. I. *An Inquiry into the Origin of the Laws and Political Institutions of Modern Europe, particularly of those of England.* By George Spence, Esq. of Lincoln's Inn. 8vo. pp. 636. Price 15s. London. 1826.

THE knowledge of History is by no means an affair of such cheap and average acquisition as people in general seem to think. A superficial familiarity with its general outline and with the marking circumstances of its detail, is, indeed, common enough, and may have its use and value in the business of education, as well as in the routine of literary pursuits. There is, however, a wide difference between such an acquaintance with the facts of history as may answer the demands of social intercourse, or serve for a connecting medium throughout the various branches of scientific investigation, and an intimate conversance with the secret springs, the incidental motives, the aiding and antagonist influences—in a word, with the associations, immediate or remote, direct or indirect, which give specific qualification to events, and without reference to which, all reasoning founded on mere circumstances must be uncertain and ineffective. The highest kind of historical illustration, that which results from the ascertainment of character and counsel, is, on a large scale at least, nearly inaccessible; and can be obtained only by presumption and approximation. With respect to individuals, this species of evidence, desirable as it may be, is to be derived only from their overt acts. When men are the heroes of their own tale, their frankness is not trust-worthy, and their very indiscretion takes colour from their vanity: when their ministers and auxiliaries tell it for them, the *pars magna fui* will too frequently raise the mere agent and accessory to a level with his principal.

Still, although it may be scarcely within the limits of possibility to obtain direct evidence in this matter, so as to give

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us the advantage of contemplating events in the full light derived from the knowledge of their efficient causes, and of arguing immediately from motive to result, it is of so much importance to gain a clew to this connexion, that we are forced upon the inquiry, whether there may not be some indirect and collateral method of making an approach at least towards the possession of the secret. It is, manifestly, in vain to seek for it in an examination of mere facts. They are so variously stated, that the knowledge of their hidden springs of action becomes necessary in order to elicit the actual circumstances of the case; and they are so often irreconcilable with their ostensible and proximate causes as to prove that the real impulses must be sought elsewhere. It becomes then expedient to look out for some intermediate evidence which may guide us in our investigations, and enable us on the one hand to trace counsel and design, and, on the other, to determine their influence upon actions and events.

Unless such evidence is to be found in the laws and permanent institutions of a nation, we apprehend that the attempt to obtain it must be abandoned as hopeless: but, although we admit that even this source of illustration is imperfect, we are sure that it is most important and, to a very considerable extent, effective. Law implies, by its very designation, deliberate counsel and intent. Institutions exhibit national character, both in action and reaction. Law, in its history, is so intermingled with the general course of events, and, in its purview, not only takes so much of its special character from circumstances, but, in turn, exercises over them so powerful an influence, at once controlling and impelling, that a thorough acquaintance with both is indispensable to the philosophic annalist. And the institutions of a people, compounded as they are of law, custom, and character, at once derive and communicate, in the instances both of individual action and national story, much of their peculiar spirit.

But this is not all. There is, if we may be allowed the expression, a system of filiation traceable in legal and institutional history, not merely marking the successive stages of national advance from barbarism to civilization, but distinguishing the kindred, cognation, supremacy, and subjection of different tribes. For instance, the Common Law of England has derived a considerable proportion of its doctrines from the institutes and pandects of the Roman courts; and by ascertaining how far that adoption has extended, and in what countries it has prevailed, we shall obtain important elucidations both of legal and general history. Again, the entireness of this derivation has been broken in upon by the irruptions of

the northern hordes, bringing with them their own customs and their own tribunals; and it is expedient to inquire, whether these intromissions modified the institutions of the conquered country, or whether the latter became merely the accessories of the intrusive system.

If we have succeeded in shewing the value of this course of research, we have, at the same time, demonstrated the utility of the work now in our hands. In the course of Mr. Spence's studies, his attention was drawn to the circumstance which we have just noticed; i. e. that much of our Common Law is to be found in the Pandects, the Code, and the Novels of the Roman jurisprudence, and that this similarity is not confined to the simpler and more elementary doctrines, but extends to those which are altogether artificial. This led him to a minute examination of the Roman code, civil and criminal, as also to a comparison of its principles and details with the legal institutions of Modern Europe, and more especially with those of England.

‘For this purpose the Author endeavoured to ascertain what was the nature of the government, both civil and military, which was established by the Romans in the provinces of their widely extended empire, of which Britain formed a part; also, to ascertain what political and civil rights were given by the laws to the inhabitants of the provinces, and what institutions existed, having for their object the preservation of such rights. He was then led to look into the history of the times, to see how the laws were administered,—a most important inquiry with reference to what may be supposed to have been the disposition of the inhabitants towards the government under which they were living at the time of the irruption of the Germans, and the conduct of the provincials in regard to the invaders.’

Now we confess that there appears to us a radical error in this mode of originating the inquiry; and, if we mistake not, it has had considerable influence on the management and result of the investigation. It should seem that the surest method of arriving at satisfactory conclusions on this subject would have been, first, to ascertain the actual condition, with respect to legal institutions, of the countries conquered by the Romans; next, to determine the principles and regulations held in common by both; and then, to discriminate the mode and degree of the action and reaction by which the modern system of jurisprudence has been wrought into its present state. Of all kinds of prejudice, that which identifies itself with classical models, is the most enthralling; and something of this appears to have biassed Mr. Spence in favour of the institutions of Rome as the ‘venerable and classical originals’ of the existing European codes. After having given a well-digested and exceedingly

interesting sketch of the state of the Provinces under the Roman dominion, he proceeds to describe their judicial system in the same condensed but conspicuous and satisfactory manner. So far, his materials are ample and his management of them unexceptionable; but, beyond this, it appears to us that the operation of the error to which we have adverted is clearly discernible. The second book professes to give a summary of the Laws and Institutions of the Franks, Goths, and other German tribes that broke in upon the Western Empire, and established themselves on its ruins. The important inquiries connected with this part of the subject are despatched with exceeding and unsatisfactory brevity. We are aware that the nature of Mr. Spence's plan did not allow him to engage in extended discussion, but it demanded the exhibition of facts on a more extended scale; it required to be both carried further back, and made to embrace a wider circle. Other nations and different kindreds, perhaps even Eastern races, may claim a share in the great work of European legislation; and not only will the investigations which discard them be incomplete, but the conclusions to which they may lead, must prove erroneous.

The third main division of the Inquiry relates to the condition of the Roman Provinces, with respect to their judicial and political institutions, subsequent to their conquest by the Barbarian states. This section is by far the best executed and most satisfactory portion of the work, and may serve as a luminous introduction to the history of Modern Europe. It is, in a very uncommon degree for such crabbed matters, readable, and will be found to furnish a key to some of the most puzzling anomalies of our 'working' systems. A curious way of securing evidence will be found in the following extract.

'If a man had purchased a piece of land of another, and was unable to procure an instrument of sale to be drawn up in court, it was required, in some nations, that the purchaser and seller should go to the purchased land, taking with them six or twelve boys, according to the value of the property sold, before whom the price was to be delivered and possession given; the purchaser was then to lash the boys and pull them by the ears, that they might the better remember the circumstances when called on to give evidence concerning them. A gift or sale might be valid even without these formalities, if it was impossible to comply with them: in such case, the sale must be established by the oath of the purchaser, and a certain number of cojurors, in proportion to its value.'

This rough appeal to the ears seems to have been rather a favourite method of taking security for truth on testimony, among the judiciaries of former times.

'The practice of taking interest for money lent, though unknown to the Barbarians in their native countries, was pretty generally introduced amongst them at the time when their codes were compiled, though no rate of interest was settled, excepting amongst the Visigoths. It was lawful for a man, on receiving a sum of money, to bind himself by an oath, sworn on the altar or relics, before witnesses, to pay a certain sum for it daily, annually, or at any other stated periods; or to give double the sum at the end of a stipulated time; or to perform certain services for the lender. A minute was usually drawn up of such transactions, and the creditor was said to have pledged his faith; he might also bind himself to the same by an instrument in writing, signed and attested. By the laws of the Franks, if a man pledged his faith to another, and made default in any of his payments, the creditor, after proving the transaction in the county court, was entitled to have the stipulated sum levied by the grave from the goods of the debtor. The same practice prevailed amongst the Bavarians; but with them, it was sufficient that the obligation was contracted by parole before witnesses *pulled by the ears*.'

We should have deemed it necessary to advert somewhat more minutely to certain positions in the present volume; but another work on similar subjects lies before us, and we shall probably have occasion to make reference to the positions of Mr. Spence in another article.

Art. II. *A Manual of Classical Bibliography*: comprising a copious Detail of the various Editions; Commentaries, and Works critical and illustrative; and Translations into the English, French, Italian, Spanish, German, and occasionally other Languages: of the Greek and Latin Classics. By Joseph William Moss, B.A. of Magdalen Hall, Oxford. 8vo. 2 vols. pp. 1273. Price 1l. 10s. London. 1825.

WE have sometimes imagined, while perusing a work of this description, how much it would have surprised the editors and publishers of former days, if they could have been assured that a time would come, when their productions would excite so much interest, and be estimated at so high a price, as, from their mere rarity, they have in many instances obtained. How little could they anticipate, that the days and nights of scholars would be occupied in prosecuting laborious inquiries, for the purpose of affixing a date to an edition, and adjusting the chronological precedence of the works they sent forth! How surprised would they have been, could they have been told, that splendid volumes would be prepared, and authors be honoured for preparing them, whose chief merit should consist in the minuteness and copiousness with which they describe a folio or a quarto. What astonishment would it have excited, to learn the immense sums which have been

given for single volumes, and the value which has been attached to a volume on account of its rarity or its expanse of margin, because its leaves were uncut, or its letters of a peculiar shape! Few instances, we believe, can be adduced of articles rendered so costly by circumstances unconnected with their real worth, as in the case of some early printed books. Volumes of very moderate size, the entire contents of which are easily accessible in other forms, or with other dates, have been sold for prices which might seem incredible: a few leaves have obtained ready purchasers at the sums of from five to as many hundreds of pounds. The rival biddings for the Boccaccio of *Valdarfer*, 1471, which finally sold for *two thousand two hundred and sixty pounds*, the most glorious triumph of Bibliography, are a memorable proof of the extent to which the passion for this species of literary curiosities has been indulged. If these extravagant outlays be reckoned among the follies of the rich, they may safely be excepted from the items of dishonourable expenditure; and the man of taste will acknowledge his obligations with gratitude to the opulent collector, for the pleasure which he has received from the examination of the treasures of a library rich in first editions, and abounding with splendid productions of the press. The Bibliographer especially will be thankful that the accumulation of rare and costly books has been an object of attention and care to the opulent* individuals whose means have enabled them to form the magnificent collections to which he has the privilege of access.

We have no inclination to depreciate the value of Bibliographical pursuits; but we cannot consider ourselves as committing any offence against their claims, when we venture the opinion that they have received their ample share of patronage and praise. It is not to be denied, that in this department the names of scholars are to be found; and they might remind us, in reply to our objections to its assumed importance, that the most eminent scholars have devoted much of their time and labour to the cultivation of studies, the real utility of which it might be difficult to shew;—that to many literary works of high reputation, no greater merit can be allowed, than that of providing for the mind an agreeable entertainment;—and that literature has its fashions, which must not be disregarded. We should willingly allow them the benefit of these and similar pleas; and they would, even then, not be found taking a very high place among the cultivators of literature. The knowledge of the exterior of books cannot be allowed to rank, as an accomplishment, on a par with the knowledge of their contents; and a familiar acquaintance with the com-

positions of the classical writers must still be more highly estimated than an acquaintance with the circumstances connected with the publication of printed copies. We should more readily acknowledge the services of Bibliographers, if they were more communicative respecting the real and comparative merits of editions. In all writers of this class, there is, we think, a very remarkable deficiency in this respect. Entire pages are frequently employed in discussing the merits of a title-page, in examining the evidence for an early or a later date, in assigning to its editor or printer a nameless edition, or in determining its place of publication, while, at the conclusion of the article, the most important particulars remain untold. The praise, too, is so general, and so indiscriminately applied, as to be in many cases altogether unmeaning. And perhaps it would not be an offence against charity to hint, that the encomiums on some productions have not been preceded by a careful reading or critical examination of their contents. If they have not always conferred essential benefits upon scholars, they have, however, been of great service to booksellers, and have had their influence in the marts of literature.

The present Bibliographer, Mr. Moss, has freely availed himself of the labours of his predecessors, to whom he acknowledges his obligations, and whose names are cited as his authorities, their publications being referred to for more minute information. In addition to the descriptions of editions of the classical authors, his Manual comprises notices of works relating to the correction or illustration of their texts, and accounts of the various translations of each into the Modern languages of Europe. These are very useful accompaniments, particularly the former, by which students will be directed to the most valuable sources of information, for the understanding of the difficulties and the appreciation of the excellencies of the books which they may have occasion to peruse. In respect to translations, Mr. Moss has not only described such works as include entire versions of each author, but has consulted various miscellanies for the purpose of being enabled to refer his readers to versions of detached passages or separate subjects, occurring in the volumes of different writers. He has even supplied references to periodical publications, containing translations or remarks illustrative of passages in the Greek and Latin Classics. His enumerations under almost every division of his work, bear ample testimony to the diligence with which he has laboured in the several departments of bibliography included in his plan. That omissions are to be detected in a work of this kind, cannot be surprising; nor can it be expected that the accounts of books or the judge-

ments passed upon them, when, as in these volumes, so much dependence was to be placed on the reports of others, should, in every instance, be correct. We shall notice some particulars which have occurred to us in our examination of the work, in which deficiencies might be supplied, and errors require to be corrected; but, when due allowance is made for the difficulties of the task, the merit must be conceded to Mr. Moss, of having provided for collectors and students a copious and useful 'Manual of Classical Bibliography.'

From Mr. Moss's preface, we were prepared to expect that an account would be given in these volumes of every ancient Greek and Latin author, fairly coming under the denomination 'Classic.' From the avowed exclusion of some works which are usually considered as forming parts of a classical library, (as the Writers on the Sciences, and the Authors of works of Romance,) we could not complain of being disappointed at not meeting with notices of Dioscorides, Heliodorus, Hippocrates, Longus, and others; but, as the reason assigned by Mr. Moss for the omission of the authors which he has passed by, is, that they scarcely seem to belong to that class of elegant literature to which his volumes are devoted, we might expect to see noticed by him the various works which his own limitation includes. Why, then, has he excluded from his enumeration and descriptions, the Greek Anthologia, Epictetus, Lycophron, and some others, which should have a place in every list of classic authors?

The very disproportionate manner in which Mr. Moss has treated of the works brought under notice, is a blemish in the volumes before us which no critic can pass by without animadversion. To Æsop alone, half as many pages are given, as are bestowed on Theocritus, Theophrastus, Thucydides, Valerius Flaccus, Valerius Maximus, Velleius Paterculus, Virgil, and Xenophon together. To Cornelius Nepos, thirteen pages are assigned, while only three are devoted to Thucydides. Mr. Moss announces, indeed, at the conclusion of his account of the editions of Terence, that the reader will receive only abridged notices of the remaining authors; and we can readily credit his statement, that this abridgement was the most critical and painful part of his laborious and difficult office, though we cannot so easily perceive the necessity of it. That the alteration is to the detriment of the work, his own notice fully implies; and he should, from the beginning, have remembered, that a fair and discreet distribution of his materials is to be expected from every compiler who would take credit with his reader for being a judicious one.

Of the Authors themselves whose works come successively

under notice in these volumes, no account is furnished; the name is merely given, with the date of the time in which they respectively lived. Biography was not the Compiler's object; but we must remark on the faulty manner in which Mr. Moss has affixed the letters denoting the different eras. The years before Christ and the years after Christ, are both marked alike, A. C. If dates be affixed in any case, they should be correctly affixed; otherwise they become useless or deceptive. The impropriety might easily have been avoided by affixing B. C. and A. C., as the case might require, or, as Mr. Moss has done in a solitary instance, by using the customary notation, A. D. for the years after Christ.

Mr. Moss professes to furnish the prices which the more valuable articles have obtained at the sales of celebrated collections, as well as to notice in many instances the present prices, for the purpose of enabling the Tyro in Bibliography to form some idea of the market value of different editions. In executing this part of his design, he has been very irregular and defective. Prices are sometimes omitted, where they might easily have been supplied, and are in many other cases very incorrectly inserted. Of the omissions, we may give one instance in the description (Vol. I. p. 356) of 'the Boke of Tulle of 'Olde Age, and Boke of Friendship,' printed by Caxton 1481, in which no price is stated. A copy of this work sold at the Roxburgh sale for 115*l*, and another at Mr. Willett's for 210*l*. In perusing the items of cost which appear in the 'Manual,' the difference of prices is frequently to be noticed, as the *Bibliomania* was high or low among the collectors. The sums at which the books of Maittaire were sold, may excite our regret that the disposal of them was not reserved for happier times. Maittaire's copy of *Æsop*, Fol. Venet. 1505, sold for twenty shillings. The same work produced at the Pinelli sale, 4*l*.; at the Duke of Roxburgh's, 9*l*. His *Aulus Gellius*, *Editio Princeps*, brought only eight shillings and sixpence: a copy of the same publication sold at the Pinelli sale for 72*l*. 7*s*. 6*d*. *Callimachus*, *Editio Princeps*, Maittaire's, was sold for thirty-six shillings: at the Roxburgh sale, a copy went for sixty guineas. At the sale of Maittaire's books, a copy of the *Editio Princeps* of *Diodorus Siculus*, accompanied by *Arrian's Periplus*, &c. printed by Froben and *Episcopus*, at Basil, in 1533, and *Ælian's Various History*, printed at Rome in 1545, brought no more than *one solitary shilling*. Maittaire's copy of *Homer's Batrachomyomachia*, *Editio Princeps*, sold for sixteen shillings; *Dr. Askew's*, for fourteen guineas. At the Duke of Roxburgh's sale, a copy of the *Editio Princeps* of

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Isocrates, Mediol. 1493, sold for 8*l.* 18*s.* 6*d.* : Maittaire's brought only seven shillings and sixpence. Mr. Moss should have used his priced catalogues, as we have already remarked, with more uniformity. Of the value of many rare books, an account must be sought elsewhere than in his pages. The *Justini Historia, Romæ, Udal. Gal. sine anno*, is described as a very rare and beautiful edition, but no price is affixed. This is the case with the *Lucan*, Venet. 1477, 'a very rare and beautiful edition, and very highly esteemed by the curious;' and in numerous other instances.—A copy of the *Justin* brought seventeen guineas at the Duke of Roxburgh's sale, and a copy of the *Lucan*, 6*l.* 2*s.* 6*d.*

Mr. Moss might have included in his enumeration of Rare Editions of Apuleius, the following article: "Apulei Asinus Aureus, cum Commentario Philippi Beroaldi. *Bononiæ*, 1500."

We may refer to the notice of Butler's *Æschylus* as a specimen of the inutility of the entries which are frequently introduced into Bibliographical Manuals; it is as follows:

'CANT. 8vo. 1809. Gr. et Lat. Butleri, ex recens. Stanleii.

'This impression of Stanley's edition of *Æschylus* is in little request, notwithstanding the additions which it contains, because it is not a good one. There is an impression in 3 vols. 4to. same date, which cost 7*l.* 10*s.* 2*d.* Brunet. t. iii. p. 488. 8 vols. 3*l.* 18*s.*

Can any description be more unmeaning than this? What information is conveyed to a reader by the statement that the edition is not a good one? In what particulars is it defective or faulty? We expect from our bibliographical guides some reasons to be assigned for their depreciation of a work, and cannot consider it as creditable to them, to put forth decisions so vague and unsatisfactory.

Blomfield's editions of the separate tragedies are noticed, simply by the insertion of their titles in an abridged form, with the dates of their publication. We observe some omissions and inaccuracies in respect to them. The second edition of the *Septem contra Thebas* was published in 1817: the first edition of the *Persæ* appeared in 1814. Since Mr. Moss's work was put to press, the third edition of the *S. c. T.* has been issued, and the *Chæphoræ* has been added to the former publications of the learned Editor, who may perhaps find leisure from the avocations of his elevated station, to complete a design which every scholar approves, and would be glad to see perfected. The *Septem c. Thebas* is included in Burton's *Pentalogia*, to which Mr. Moss has not assigned a place among either the editions or the commentaries, in any part of his work. Mr. Boyd's prose version of the *Agamemnon*, and Mr. Symmons's

poetical translation of the same tragedy, may now be added to the list of Translations in this 'Manual.'

The edition of Aristophanes, Ams. 16mo. 1670, Gr. et Lat. is attributed to Faber (Vol. I. p. 94), and is described as 'a beautiful edition, and in much greater request than the Leyden edition of 1624, which served as its model.' The Amst. edition is a reprint of the Leyden one, with some additional notes and observations, but was not edited by Faber, though it contains his version of one of the plays, accompanied with his critical remarks.

The Cæsar, Lond. 8vo. 1742. *Bentleii*. p. 236, was edited by Thomas Bentley, who was nephew to Dr. Bentley. We refer to this article in connexion with the following notice of Callimachus.

'Lond. 8vo. 1741. Gr. et Lat. (Et Theognis.) Of this edition, the editor of the Glasgow edition, in the address to the reader, thus observes: "Editio demum accurata illa quæ prodiit in 8vo. Londini, 1741, edente eruditissimo Viro Anonymo." Bentley is said to have been the anonymous editor here spoken of; whose edition, says Dr. Harwood, is not inferior to any one of Callimachus.'

The Callimachus of 1741 was edited, not by Dr. Bentley, but by Thomas Bentley.

In describing the several editions of Cicero, Mr. Moss has satisfied himself with merely inserting the shortest possible notice of the 8vo. editions of Oxford 1816, and London 1819. We should have been better pleased if he had favoured us with some critical account of these respective publications, for the guidance and benefit of young scholars. The beauty of the London edition is very attractive, and in this respect far excels the other, but it cannot be highly commended for its correctness. It has the advantage, however, of being accompanied with Olivet's notes, separately in three volumes, not noticed by Mr. Moss, and with the Lexicon of Nizolius, in other three; forming altogether a set of books which cannot be too highly commended for convenience and elegance, and to which we regret that more attention was not given by the editor and printer. To the Commentaries and Translations noticed by Mr. Moss, additions might easily be made. A translation of 'The Oration for Marcellus,' was published in 1745, as a specimen of a new translation of Cicero's select Orations. Tunstall's and Markland's Observations on the Epistles of Cicero and Brutus have a place in the list of Commentators, but Middleton's Vindication of their genuineness is not distinctly noticed. Weiske's '*Commentarius perpetuus et plenus in Orationem pro Marcello*,' and the '*Disputatio de Oratione Marcelliana*' of Spalding, are

also omitted; as is 'A Dissertation in which the defence of
'P. Sulla, ascribed to Cicero, is clearly proved to be spurious;
'after the manner of Mr. Markland.' From the account of
translations, we extract the following notice.

'ON OLD AGE.

'LOND. fol, 1481. (And Boke of Freendship: Declaracyon
shewing wherein Honoure sholde reste.)

'This is supposed to be one of the best printed volumes which ever
issued from the press of Caxton. It is extremely rare and valuable.
At the end of the 'Boke of Olde Age,' we find the following curious
colophon:

'Explicit:

Thus endeth the boke of Tulle of Olde Age translated out of
latyn in to frenshe by laurence de primo facto at the com-
mandement of the noble prynce Loyis Duc of Burbon, and
emprynted by me symple persone William Caxton in to Eng-
lysshe at the playsir solace and reuerence of men growyng in
to olde age the xii day of August the yere of our lord.
M.CCC.LXXXI.

'The 'boke of friendship' and the Declaration immediately follow,
after which, we find the Answer of 'Lucesse unto her fader,' the
'Oracion of Publius Cornelius Scipio,' the Oracion of Cayus flami-
neus,' and an Eulogy, by Caxton, on the translator, with which the
volume ends. At the end we find the following remarkable conclu-
sion: "Thus endeth this boke, named Tullius de Amicicia, which
"treateth of frendship uttered & declared by a noble senator of rome
"named Lelyus, unto his two sones in law also noble men of rome,
"named Faunus and Seuola. In which they desyred him to enforme
"them of the frendship, that was bytwene the said Lelyus and the noble
"prynce Scipio Affrican. wherein he hath answered & told to them the
"noble vertues that ben in frendship. And withoute vertue veray
"frendship may not be. as he preuyth by many exsamples and notable
"conclusions as here to fore is moche playnly expressyd & said all a
"longe, which werke was translated by the vertuous and noble lord and
"Erle, therle of worcestre. on whose sowle J beseche almyghty God
"to have mercy, And Alle ye that shal rede or here this sayd werke
"of your charyte J beseche you to pray for hym. And by cause this
"said boke de Amicicia is ful necessarye and requysite to be had and
"knownen J have put it in emprynte, to thentent, that veray Amyte
"and frendship may be had as it ought to be in euery estate and de-
"gree, And vertue withoute which frendship may not be had. may
"be encreased. and vices eschewid. Thenne whan J had emprynted
"the book of olde age, which the said Tullius made, me semed it ac-
"cording that this said boke of frendship should folowe, by cause,
"ther cannot be annexed to olde age a better thyng, than good &
"very frendship. which two said bokes heretofore wreton ben of greet
"wisdom and auctoryte. And full necessarye behoefull and requysite
"vnto every age, estate, and degree, And that they prouffyte in en-
"crecyng of vertue, J beseche the blessyd Trynyte to geue and

"graunte vnto alle them that shall rede and here thise bokes. And so
 "to flee and eschewe vices and synnes, that by the merytes of ver-
 "tuous honeste, and good werkes, we may atteyne after this shorte,
 "transytorye lif the eternall blessyd lyf in heuen, where is ioye and
 "glory withoute end: Amen." The noble translator's name was
 Tiptoft, Earl of Worcester. See Herbert's *Typogr. Antiq.* v. i.
 p. 30-5; the *British Librarian*, p. 255-61; Lord Orford's *Royal and*
Noble Authors, by Park; (if I recollect rightly, this nobleman is in-
 troduced in this work by Mr. Park;) Dibdin's *Bibl. Spencer.* v. iv.
 p. 255-6; and *Typog. Antiq.* v. i. p. 126-9; and Brunet, t. i. p. 329.'

We have already supplied some particulars of the estimated value of the preceding book.

No complete edition of Demosthenes issued from an English press is noticed by Mr. Moss. Taylor's was left unfinished. An edition in four volumes, forming part of the *Attic Orators*, was published at the Clarendon Press in 1823. The text is Bekker's, and, so far as we have been able to examine it, appears to be correctly printed. We should be glad to learn that it is intended by the Delegates to complete this publication by some additional volumes of notes.

Of the Tragedies of Euripides published separately, Monk's edition of the *Alcestis*, the *Heraclidæ* by Elmsley, and Herman's edition of the *Hercules Furens*, have escaped the notice of the Author; other omissions, too, might be pointed out.

Professor Gaisford's edition of Hesiod, in his publication of the '*Poetæ Minores Græci*' from the Clarendon Press 1814, should have been added to the list in Mr. Moss's first volume, p. 472. No part of its contents is noticed by him in any of his descriptions.

A copy of the *Editio Princeps* of Homer *Florent.* 1488, was sold at Mr. Willett's sale for 88*l.* 4*s.* A copy of the Roman edition of 1542—1550, which, Mr. Moss remarks, is not described by any bibliographer, was also sold at the same auction for 58*l.* 16*s.* To the editions of Homer described by Mr. Moss, there should have been added R. P. Knight's, and the very useful edition of the *Iliad*, Valpy, 1819. Ruhnken's edition of the *Hymni*, 1808, is also omitted. To Mr. Moss's list of critical and illustrative works on Homer, many additions might be made. Maclaurin's '*Dissertation to prove that Troy was not taken by the Greeks*,' is noticed; but no notice is taken of Bryant's '*Dissertation on the War of Troy*,' and the several publications which followed in the controversy. Granville Penn's '*Primary Argument of the Iliad*,' has also escaped Mr. Moss's attention.

No fewer than 109 pages of the second volume of the '*Classical Manual*' are occupied with descriptions of the various

editions and translations of Horace, including commentaries. We shall copy an article or two relating to the early editions of this Roman poet.

‘ ——— 4to. ——— Absque Ulla Nota.

‘ **EDITIO PRINCEPS.** This edition is excessively rare and valuable; it has neither paging-figures, catch-words, nor signatures. Maittaire, who first gave a description of this volume, supposes it to have been printed by Zarotus, at Milan, about 1470, and took no inconsiderable pains to prove that it was really printed by the above-mentioned printer; and subsequent bibliographers have coincided with him in this supposition, among which number may be ranked the following: Panzer, Orlandi, Saxius, De Bure, Ernesti, Harles, Beloe, Dibdin, and Brunet. Gesner found the text of this edition so accurate and pure, that he esteemed it of manuscript authority: his words are; “ Possides exemplum primæ quæ adhuc innotuit editionis, cuius libro manuscripto facile comparandum, quæ editio cum nullam editoris, loci, temporis, expressam mentionem habeat, ne titulum quidem s. indicem, conjectura nescio quam probabili Antonio Zaroto Parmensi et Mediolano, et anno circiter 1470, a Maittaio adsignatur. Literæ sunt ejus formæ, quam Jensonius adhibuit, sed paulo minus cultæ et incompositæ.” On the recto of fol. 1. without any prefix, we read the following titular head-line, which is immediately succeeded by the first ode of book i., thus;

‘ QVINTI ORATII FLACCI CAR
MINVM LIBER PRIMVS.
ECOENAS ATAVIS EDITE
REGIBVS.

O & præsidium & dulce decus meum
Sunt quos curriculo pulverē olympicū
&c. &c. &c.

‘ Beneath these verses are 18 more. A full page contains 26 lines. After the Carmen Seculare, on the reverse of the 74th leaf we have the following tetrastich, which the compilers of the *Bibliotec. Portatil.* v. ii. p. 94, considered to be so much in the style of Mombrizio, the corrector of Lavagna's press, that they supposed it to have been executed by that printer in 1469; (in the copy inspected by Santander, these verses were placed at the end of the volume;)

‘ H oc quicunq; dedit Venusini carmen Horatii:
E t studio formis correctum effinxit in istis
V ivat & æterno sic nomine sæcula uincat
O mnia: ceu nunquam numeris abolebitur auctor.

‘ On the recto of the ensuing leaf the Epistles commence in a manner similar to the Odes, in large capitals; the Art of Poetry and Satires also commence with large capitals; at the end of the Satires the volume ends thus;

‘ Vt nihil omnino gustaremus, uelut illis
Canidia afflasset. peior serpentibus aphris.
F I N I S.

‘As each of these parts commences with its own proper title, the parts are not always disposed in the order above-mentioned, and it is equally probable, (if not more so,) that the Art of Poetry was originally placed the last in order, and not the Satires. At the sale of Dr. Askew’s library a copy was sold for 17*l.* 6*s.* 6*d.* which was purchased for his late Majesty.

‘MEDIOL. 4to. 1474. Apud Zarotum.

‘The first edition with a date; it is extremely rare and valuable: the text appears to have been either taken from the same M.S. as the Ed. Pr. or from the *Editio Princeps* itself, for in those few passages where I have compared them, I have found exactly the same readings; but it is not free from typographical errors. It is briefly called “perrara” in the Cat. Bibl. Pinell. v. ii. p. 325. The following arrangement is observed in the disposition of the contents of this volume: 1st. we have the Odes, Epodes, and Secular Poem, which are immediately followed by the Art of Poetry and the Satires; with the Epistles the volume concludes, which consists of 123 leaves, on the reverse of the last of which, after the colophon, is the following line:

“Quisquis hæc cœmerit: nunq̄ pœnitebit.”

‘This printer published, for the first time, in this year, the Commentaries of Acro and Porphyrio, which are considered by Mr. Dibdin as a part of this volume; but they were, in my opinion, printed separately; though, perhaps, intended by Zarotus as a supplement to the volume now under description; for an account of which, refer to it under the head of Commentaries, &c. A copy of this edition was sold at Dr. Askew’s sale for 9*l.* 19*s.* 6*d.*; at Laire’s, for 36*l.* 7*s.* 6*d.*’

A copy of the *Editio Princeps* was sold at Mr. Willett’s sale for 37*l.* 16*s.* In the same collection there was a copy of the editio Mediol. 1474, which brought eighteen guineas, but it was without the Commentaries of Acro and Porphyrio, which, as Mr. Moss conjectures, were probably a separate publication. Mr. Willett’s library contained also copies of the editio Florent. 1482, one of which sold for six guineas, and the other for 10*l.* 15*s.* A copy of the rare and curious edition printed by Reinhardus, at Strasburgh, 1498, was sold at the same sale for thirteen guineas.

That, in respect to some of the most curious articles, Mr. Moss has not sought for all the information which his readers might expect to receive from him, is very apparent from the account which he gives of the *Editio Princeps* of Livy.

‘Brienne-Laire’s copy, which is in his index described as being a very large one, and illuminated, sold for 31*l.* 5*s.* 4*d.* “Mr. Edwards, of Pall Mall, has a magnificent copy of this edition upon vellum, the history of which is very curious.—Mr. Dibdin, vol. ii. p. 33, says, it came from the Imperial Library at Vienna, but he is mistaken: the following is its history. The French were in possession of a certain part of Italy, where this book was; they had

"information concerning it, and ordered it to be seized. It was, however, secreted by a friend of Mr. Edwards, who had obtained it for him. He was obliged, however, to conceal it for a considerable time, till he had the opportunity of taking it with him to Bologna. Here it remained for another interval, till the same person found means of conveying it to Venice. From Venice it was removed to Vienna, and there delivered to the British minister. By the arms, it probably belonged to Pope Alexander VI. or his brother. Lord Spencer and the Bishop of Ely also have copies."

To the preceding account, from Beloe's "Anecdotes," Mr. Moss should have added, that the splendid specimen of the press of Sweynheim and Pannartz, described as belonging to the late Mr. Edwards, is the only copy known to exist on vellum, and that, at the sale of his books, it was purchased by Mr. Arch for 903*l*.

Mr. Moss has noticed the editions of Livy recently printed in this country, most of which combine Drakenborch's text with Crevier's notes; an arrangement which cannot be applauded as judicious. The 8vo. edition of 1813 is a reprint of Crevier's text accompanied with his notes. The Dublin edition, 7 vols. 8vo. 1797—1813, is omitted in Mr. M.'s list.

Busby's Version of Lucretius has escaped Mr. Moss's notice in the account which he has given of English translations of that poet. In the account of commentaries and illustrations of Plato's writings, the valuable analyses and critical and explanatory remarks of Gray, comprised in the splendid edition of his works by Mr. Matthias, should not have been overlooked.

The following article should have found a place in the 'Manual': *Strabonis Geographia, Latine, fol. Romæ, per Sweynheim et Pannartz MCCCCLXIX*. A copy of this work, which is one of the very rare productions (only 275 copies were printed) of the above printers, was included in Mr. Edwards's collection, and sold for 42*l*. It is described as one of the finest specimens of their press,—*'typus ita integer ac nitidus apparet, ut non sine jucunditate a Bibliophilis spectari possit.'* Audiffredi. Nor is this the only work which we are able to add to Mr. Moss's list: the following publication preceded by several years the *editio princeps*, *Græce*,—*Strabo de Situ Orbis, Latine. Joh. Vercellensis, 1494*.

The editions of Terence are not all enumerated by the Author of this 'Manual.' Among the omissions may be included, *Terentii Comædiæ, cum Comment. Var. Paris. Roigny, 1552*. *Terentii Comædiæ, cum Præfatione Benedicti Philologi Florentini. Florent. P. de Giunta, 1596*. *Terentii Comædiæ, Lug. Bat. Hack, 1643*.

The notices of Thucydides are very brief. We should suppose that the following rare book is not known to Mr. Moss, who has commenced his account of Translations with the English Version by Hobbes. "Thucidides's Hystory of the Warre, whiche was betwene the Peloponesians and the Athenyans, translated by Thos. Nicolls, Citezeine and Goldesmyth of London. Imprinted the xxv day of July, in the yeare of oure Lorde God, a thousande five hundredde and fyftye."

Mr. Moss has introduced into a page of his second volume, a notice of the collection of Latin Classics now in course of publication from Mr. Valpy's press. To many scholars, the insertion of the Delphin *Interpretatio* in that series of Authors will be an objection, and the instances are not few in which notes occur that have no reference to the text adopted. A very convenient and beautiful octavo edition of the Roman Classics, printed at Paris, by Didot, '*Bibliotheca Classica Latina, sive Collectio Auctorum Classicorum Latinorum, cum Notis et Indicibus*,' might have been recommended by Mr. M. to the attention of his readers.

Art. III. *A Key to the Book of Psalms.* By the Rev. Thomas Boys, A.M. 8vo. pp. 239. Price 8s. 6d. London, 1825.

MR. BOYS'S '*Tactica Sacra*' was reviewed in our twenty-second volume. The terms in which he magnified the importance of his discoveries in that department of Biblical literature in which he has been so diligently labouring, did not appear to us to be justified by any proofs which he had produced of their value. We thought his expressions, indeed, not a little extravagant, and so, we presume, they would appear to every sober critic. 'When I consider,' says Mr. Boys, 'the importance of these results, thought and language fail me.'—'As often as we repeat the word Parallelism, we toll the knell of infidelity.' That any such results should follow from a mere critical investigation of the verbal arrangements of the Scriptures, was scarcely to be imagined, and would require to be established by the plainest proofs. In addition to his former observations, Mr. Boys has now favoured us with the communications which he prepared us to expect, in illustration of the subject of his inquiries, but without furnishing us with examples of the superior utility of Scripture Parallelism, in reference to the objects of his frequent and ardent exclamations. Pursuing his investigation of the Bible for the purpose of ascertaining the character of its composition, with a zeal which evinces his own sincere and deep con-

viction of the importance of the examination, he now furnishes us with his remarks on the structure of the Psalms, and exhibits several of them in the various forms of Parallelism, accompanied with the necessary explanations. Mr. Boys admonishes his Reviewers to remember the responsibility of their station, and cautions them against the consequences of betraying injustice, prejudice, or even carelessness, in dealing with a subject of such importance. Our opinion of his work was fairly given, and we represented its contents as curious and interesting, expressing at the same time our desire to give effect to his wishes that the principles for which he is so zealous an advocate may be circulated and examined. But an author may more effectually defeat his own design, than any opposition could do which Reviewers may be the occasion of exciting against it. We are sorry that Mr. Boys should have to complain of any attempt in other quarters to crush his work, and the cause which it supports, in the outset. The extravagant terms, however, which he has allowed himself to use in describing the pretensions of the particular subject of his studies, are not adapted to advance his purpose. *Litera scripta manet, nescit vox missa reverti*, applies to the one case, not less than to the other.

Many peculiarities of structure may be detected in both ancient and modern writers, which cannot be attributed to design. Such lines in Cicero as, '*Cum puerorum igitur formas et corpora magno,*'—'*Morbo tentari possunt, ut corpora possunt,*' can be considered only as accidental. No reader of the Public Version of the Bible can imagine that the Translators thought of Hexameter verse, when they inserted the expressions at the beginning of the Second Psalm: 'Why do the heathen rage, and the people imagine a vain thing?' The infrequency of such examples clearly ranks them as exceptions to the principle of composition in the works in which they are found. If, therefore, in the Bible, a few instances only could be cited of peculiar verbal arrangement, it might be fair to consider them as anomalous constructions, not the result of design on the part of the authors of the books in which they might be found. But if examples in abundance should be cited of any particular verbal arrangement, it would lead us to an opposite conclusion. With the evidence, then, accumulated by Mr. Boys, it is impossible to doubt the existence of the principle which he asserts, as pervading many of the compositions included in the Holy Scriptures. Nor can the particular usages be regarded as unintentional. But, allowing all that Mr. Boys may contend for in these respects, it may still be questionable, whether any other reason is to be assigned for the peculiarity, than the

national character of the writers, or whether any purpose was contemplated, which might not have been answered by a different method. The varieties which Mr. Boys has exhibited and analysed, are certainly curious, and must interest every Biblical student; but we are unable to perceive that his labours have rendered any such service to the cause of truth, as might warrant the high encomium which he is anxious to obtain for them.

A very copious introduction is prefixed to the 'Key,' in which the Author largely and minutely explains the doctrine of Parallelism, and furnishes instances of its various usage from several of the books of Scripture. We have examples of the *parallel complex*, and its distribution into the *alternate* and *introverted* forms, in passages of various lengths, from the most concise expressions of a sentiment to the most complicated paragraphs. From this 'introduction' we quote a part of the conclusion relative to the work before us.

'With regard to the technicalities of the present work, the term parallelism is still sometimes used, even with reference to the more extensive arrangements. This term was originally employed only for the purpose of expressing the correspondencies prevailing in couplets, clauses, parts of verses, and members of sentences. The doctrine, however, has been since extended, and with it the use of the term. Nor will any serious evil arise from this wider application, if we are aware of the sense in which it is made. Even when two corresponding members of an arrangement do not strictly resemble each other in every part, still, if their correspondence be evident, appearing in their leading topics, in their relative situations, and, in addition to these, perhaps, in their leading and final terms, to express that correspondence, I employ the term parallelism. The word may not be thought, in these cases, so strictly applicable, as where the corresponding passages are shorter, and their resemblance more exact. Still the two cases are, in their nature, the same; and a paragraph may be parallel to a paragraph, as well as the end of a verse to its beginning.

'I wish to say a few more words on the kind of correspondence which we may expect to find in the parallel members of longer passages. If, in my former work, I was not sufficiently explicit upon this subject, let me now take to myself the whole blame of any apprehensions, or misapprehensions, that may have arisen from my neglect. The resemblance, I say, in the corresponding members of the larger parallelisms, will not always be found exact in every point: yet still it may be an evident, a demonstrable, and a designed resemblance. On examining, for instance, a Psalm, A. B. A. B. I find it falls into two parts, A. B. and A. B. Here A. and A. may be two prayers, and B. and B. two thanksgivings; or A. and A. two exhortations, and B. and B. two reasons or inducements in support of the exhortations; or A. and A. may be addresses to the Almighty, B. and B. no addresses,

but merely descriptions of his attributes, operations, or judgements : then, I say, in each of these cases, *A.* and *A.* and *B.* and *B.* respectively, though they may not exactly resemble each other in every particular, do certainly correspond. They correspond in their topics ; they correspond in their relative situations ; and on examination, probably, it will further be found that they correspond in their leading terms ; I mean, that *A.* and *A.* begin with the same or similar words or phrases, and also *B.* and *B.* If, on examining further, we find that they also correspond in their final terms ; that *A.* and *A.* and *B.* and *B.* respectively, not only begin, but end alike ; and if, on a still closer comparison, we find other corresponding terms besides those at the beginnings and the ends : then, taking all these particulars together, the correspondence in respect to topics, the correspondence in respect to relative situations, the correspondence in respect to leading terms, in respect to final terms, and also in respect to other and intervening terms, this is as strong a case of parallelism as in most instances we now have to offer. Nor do I allege that there is a concurrence of all these circumstances in every case. This, indeed, would be too much to expect.

‘ Such is the character of the correspondences and resemblances which I profess to exhibit in the Psalms. The advantages of knowing and observing them are, I conceive, indisputable. They will not always tell us, indeed, whether David wrote the Psalm at Gath or at Mahanaim : but they will tell us what he was writing about ; what was the plan of the composition, and what its drift or purport ; where its various topics begin, where they terminate, and at what point they are resumed. And on these grounds it is that I call my theory a key to the interpretation of the Psalms.’

Of the alternate arrangement, the following example is given, in which the corresponding members take up two distinct subjects.

- ‘ a. | Thou shalt not be afraid for the terror by night ;
- b. | Nor for the arrow that flieth by day ;
- a. | Nor for the pestilence that walketh in darkness ;
- b. | Nor for the destruction that wasteth at noon-day. Ps. xci. 5, 6.
- ‘ Here we have the night in a. and a. ; the day in b. and b.—Thus the two topics, preservation by night and preservation by day, are kept distinct.’

Other instances of alternate arrangement are produced, in which the distinction lies between assertion and negation, one pair of members having a positive, and the other a negative character ; as in the following example.

- ‘ a. | But he, being full of compassion, forgave their iniquity,
- ~~N~~ | And destroyed them not.
- a. | Yea, many a time turned he his anger away,
- b. | And stirred not up all his wrath. Ps. lxxviii. 38.
- ‘ Here a. and a. have a positive, b. and b. a negative character. I

mean *a.* and *a.* tell us what the Lord did ; " he " Forgave their iniquity," (*a.*) ; he " Turned his anger away," (*a.*) : and *b.* and *b.* tell us what he did not ; he " Destroyed them not," (*b.*) ; he " stirred not up all his wrath," (*b.*)—Thus *a.* answers to *a.*, and *b.* to *b.*'

In the alternate arrangement, the distinction of persons is noticed by Mr. Boys as a character of the composition of a passage, which he explains in the following manner.

* PSALM CXXVIII.

A. | 1. Blessed is every one that feareth the Lord ; that walketh in his ways.

B. | 2. For thou shalt see the labour of thine hands : happy shalt thou be, and it shall be well with thee. 3 Thy wife shall be as a fruitful vine by the sides of thine house : thy children like olive plants, round about thy table.

A. | 4. Behold, thus shall the man be blessed, that feareth the Lord.

B. | 5. The Lord shall bless thee out of Zion : and thou shalt see the good of Jerusalem all the days of thy life. 6. Yea, thou shalt see thy children's children, and peace upon Israel.

* In this Psalm we have an alternate parallelism of four members, A.B., A.B. : the third member *A.* answering to the first *A.* ; and the fourth, *B.*, to the second, *B.*

* The principle of the arrangement is this. In *A.* and *A.*, the first and third members, the man " that feareth the Lord," is spoken of ; in *B.* and *B.*, the second and fourth, he is spoken to. Thus *A.* and *A.* go together ; and also *B.* and *B.*

* On casting the eye over the above arrangement, its propriety becomes obvious. In the first and third members, *A.* and *A.*, the blessedness of him that feareth the Lord is simply *declared*. " Blessed is every one that feareth the Lord," &c. (*A.*) " Behold, thus shall the man be blessed that feareth the Lord," (*A.*) But in the second and fourth members, *B.* and *B.*, the nature of the blessing is *particularized*. " Thou shalt eat the labour of thy hands : happy shalt thou be," &c. (*B.*) " The Lord shall bless thee out of Zion : and thou shalt see the good of Jerusalem," &c. (*B.*) " Children " are promised in *B.*, and " Children's children " in *B.* But I would principally justify the arrangement given, by the circumstance first alleged ; namely, that in the first and third members, the person in question is merely spoken of, or described ; while, in the second and fourth, he is spoken to, or addressed. In the one instance, the Psalmist uses the third person ; in the other, the second person throughout, as may be seen by casting the eye over *B.* and *B.* The following arrangement, then, will represent the plan upon which the Psalm is composed ;

A. | 1. Third person.

B. | 2. 3. Second person.

A. | 4. Third person.

B. | 5, 6. Second person.

* This distinction of persons, I say, is particularly worthy of our at-

tention : as it is a key that will open to us, wholly or in part, the arrangement of several of the Psalms. The advantage is, to be able to see an arrangement where none was before observed. This, surely, must be satisfactory to all who read the Scriptures, and wish to understand what they read. To those whose office it is to preach from the Scriptures, it is not merely matter of satisfaction, but of bounden duty, to ascertain, as far as possible, whatever arrangement prevails in the passages which they select.' pp. 64, 5.

In Chapter II. Mr. Boys treats of the introverted arrangements occurring in the Psalms. In this kind of parallelism, the extreme members correspond to each other, and the central ones are related in like manner to each other, as in the following example.

- ‘ a. | We are consumed
 b. | By thine anger,
 b. | And by thy wrath
 a. | We are troubled.’

From the larger examples of introverted parallelism we select the seventieth Psalm, as a very complete instance of this kind of arrangement.

- ‘ A. | 1. Make haste, O God, to deliver me ; make haste to help me, O Lord.
 B. | 2. Let them be ashamed and confounded that seek after my soul. Let them be turned backward and put to confusion that desire my hurt. 3. Let them be turned back for a reward of their shame, that say, Aha, Aha.
 B. | 4. Let them rejoice and be glad in thee, all that seek thee. And let them say continually, Let God be magnified, that love thy salvation.
 A. | 5. But I am poor and needy : make haste unto me, O God. Thou art my help and my deliverer : O Lord, make no tarrying.’

The subject of this Psalm is uniform, but some parts of it, the central members, refer to other persons : in the extreme members the author himself is the subject. In the extreme members, the Psalmist prays for himself ; in the central members, in respect to others : in B., his prayer refers to the wicked, his enemies ; in B., to the righteous, his friends. The portions B. and B. are distributed by Mr. Boys in the following manner, for the purpose of shewing the peculiar and very regular construction of their members.

- ‘ B. { a. Let them be ashamed and confounded,
 a. That seek after my soul.
 b. Let them be turned backward, and put to confusion,
 b. That desire my hurt.
 c. Let them be turned back, for a reward of their shame,
 c. That say Aha, Aha.

- B. { d. Let them rejoice, and be glad in thee,
 d. All that seek thee.
 e. And let them say continually, Let God be magnified,
 e. That love thy salvation.

‘ Here we have the Psalmist’s petitions, with great regularity, in the five members, a., b., c., d., e.; and the persons to whom they refer with equal regularity, a., b., c., d., e.: thus a regularity of construction prevails throughout B. and B.; with this distinction, however, that B. relates to the enemies of the Psalmist, B. to the righteous, his friends.

‘ Thus, A. and A. relate to the Psalmist himself, B. and B. to others. And, moreover, B. and B. are properly separated from one another, because they refer to two different classes of persons. The following, then, is the plan of the Psalmist’s prayer :

- A. 1. Himself,
 B. 2. 3. His enemies.
 B. 4. His friends.
 A. 5. Himself.

‘ Here the correspondence of the extreme members, A. and A., is homogeneous ; but that of the central ones, B. and B. is antithetical.

Mr. Boys has very skilfully arranged several other Psalms, some of them considerably longer than the preceding, as the lxxxixth and cvth. That the facts are as he states them, no one who attends to his proofs can doubt : the parallelism, both the alternate and the introverted, is manifestly a mode of composition used by the sacred writers. Mr. Boys’s cautions seem to us, therefore, to be unnecessary, when he exhorts ‘ all ‘ persons, as they would dread to be the opponents of religious ‘ truth, to beware of attempting to discredit’ the positions which he asserts to exist in the sacred Scriptures, and which we may consider as being established. But the manner in which he enters his caution, and the reiterated references in his different works on the subject, to the importance of the arrangement which he has taken so much pains to illustrate, obviously suggest the question, Does any Divine communication in the Bible depend for its correct and proper interpretation, on any verbal order, or arrangement, other than the grammatical connection? Nearly parallel to this would be another question,—Can the true and proper import of a Latin ode be ascertained by a reader who is unacquainted with the laws of Latin metre? We do not mean to say that Latin metre has not its uses ; but we put this question, because it appears to us to have some relation to the subject before us. And we should not be depreciating it, we believe, were we to hazard the assertion, that the full and perfect sense of a given specimen of Latin lyric poetry, could be understood by a reader entirely unacquainted with Alcaic or Sapphic metre.

The composition, then, of the sacred writers may present many striking peculiarities, and may display many beauties, and yet, the arrangement of its words and sentences in parallelisms may have no essential connexion with the understanding of the truths which it conveys. Two readers, the one skilled in all the niceties of parallelism, and the other unacquainted with it, may read the same passages alike, and interpret them in the same manner. We concede to Mr. Boys all that he requires in respect to the existence of the arrangements for which he contends; and had he furnished us with evidence equally conclusive in support of the strong assertions which we find in his works, respecting the value and importance of his discoveries, we should as readily concede to him in this particular. But we find no such evidence. Assuming that the correspondences are not accidental, but designed, we are not prepared to allow that such light may be thrown upon the sense of Scripture, as to 'furnish the people of God with 'clearer attestations of divine truth than they possessed before;' because we cannot suppose that the meaning of the Scriptures has been concealed from the view of serious and diligent readers by any peculiarities of composition. In no part of Mr. Boys's disquisitions can we perceive that the sense of Scripture is elicited by parallelism, as a distinct and more effective means of interpretation than the methods of Biblical explication with which we have been long conversant. Its advantages are of an inferior order. It may be successfully applied in illustration of the verbal symmetries and the idioms and relations of the language of the Scriptures; but, till Mr. Boys can produce examples of the higher utility of these correspondencies, than any of those with which he has favoured us, we must hesitate to admit its importance as an original and valuable interpretative auxiliary.

In Mr. Boys's first Appendix, he has adduced many curious particulars of Rabbinical notation and Hebrew accentuation, for the purpose of shewing that the remains of Jewish Literature afford testimonies in corroboration of the system of parallelism which he has explained. Two of the subsequent Appendices contain brief illustrations of the subject in reference to its further extension. A fourth Appendix presents examples of Latin construction similar to the introverted arrangement; and the fifth and concluding one comprises a set of exercises, which Mr. Boys proposes for investigation, and the announcement of prizes of a Hebrew Bible and a Greek Testament, to the two successful candidates who may be prepared with arrangements of the passages given out as exercises.

If we have not felt ourselves at liberty to award to Mr.

Boys's labours the full measure of value which he claims for them, still, we cannot but consider them as well employed; and we may safely recommend the present work to the attention of every biblical student, as deserving of a careful examination, and as entitling the Author to his thanks for the curious and interesting discussions which it comprises.

Art. IV. *A Grammar of the Latin Language*, by C. G. Zumpt, Professor in the Frederick's Gymnasium, Berlin. Translated from the German, with Additions. By the Rev. John Kenrick, M. A. 8vo. pp. 408. Price 9s. London.

IT would be easier to challenge for the scholars of England a high classical reputation, than to substantiate their claim to such distinction by reference to their published works. A few contemporary publications might be adduced of unquestionable merit; but the instances are not numerous, in which the cause of classical learning has been eminently served by the labours of modern English scholars, either as authors or as editors. Our most valuable acquisitions have been derived from foreign sources. This is particularly the case in respect to Greek and Latin Grammars. While the masters of our great public seminaries have been satisfying themselves with the use of the long established systems of elementary instruction, the scholars of the Continent have been rivalling each other in preparing improved treatises for the use of classical students. The high reputation of Matthiæ's Greek Grammar is well known; and a sufficient testimony to its excellence is to be found in the circulation which the several editions of the English Translation by Blomfield have obtained. Buttman's has also lately become accessible to English scholars. Matthiæ adopted as the model of his own work, the Latin Grammar of Scheller, who has long maintained a distinguished rank among the writers on Roman philology, and whose copious Latin Grammar has at length become known to English students, by Mr. Walker's translation. These works are intended principally for the use of advanced students who are desirous of acquiring an enlarged grammatical and critical acquaintance with the languages which they have begun to cultivate. They are honourable monuments of the erudition and industry of their authors, of the application of their learning and skill to the explanation of the elements, and to the elucidation of the difficulties and niceties of the languages which they undertook to illustrate. Scheller's and Matthiæ's Grammars may be recommended as well worthy of accompanying each other. They are rich depositories of philological re-

marks. For the use of instructors and pupils, however, the Greek Grammar of Professor Buttman of Berlin, and the Latin Grammar of Professor Zumpt, are best adapted; and they are exceedingly well matched as philosophical and practical grammatical treatises.

Mr. Kenrick would have rendered an essential service to classical teachers and to classical students, had he limited his labours to a mere translation of the Grammar without enlargements; but he has made them still more his debtors by additions amounting to about a fourth of the contents of the original, which he has incorporated with it. In its present form, the Grammar is much superior to any work of the kind with which we are acquainted, and is well adapted to supply the deficiency which many have experienced in the use of the common elementary books. Designed for the service of beginners, it is at the same time sufficiently copious to afford assistance to the student as he advances in knowledge. The judgement of the Author appears to great advantage in the limits which he has assigned to his Grammar: nothing redundant has been admitted, and yet, it cannot be charged as deficient in any essential requisites. It is entirely free from perplexing remarks and fanciful digressions. The arrangement is excellent; the definitions are simple and perspicuous; and the examples are pertinent and in sufficient abundance.

The design of Professor Zumpt in his preparation of this Latin Grammar, has been, to instruct the learner in the rudiments of the language, with the view to his acquiring the practice of Latin prose composition, formed after the best and purest models. He has therefore, throughout, confined his observations and examples to the writers of the age of Cicero; not, however, without noticing such constructions as might induce improper imitations, and which he is therefore careful to mark as deviations from purity of style and idiom. The utility of this plan is so obvious, that we may express our approbation of it without claiming credit for superior discernment. In Latin composition, no advantage can be received from oral usage; and, therefore, the selection of the example to be imitated, should be made with due regard to correctness and uniformity. It is of great importance that the student should be familiar with the manner of his author, and this can be accomplished only by careful and continued study of his pages. For this reason, we are not prepared to give our sanction to a promiscuous course of reading, where the lessons of the scholar consist of numerous extracts from various authors, and where, as soon as he begins to learn that peculiarities distinguish the composition of an author, he quits one to com-

mence another, before he can understand in what those peculiarities consist.

The observations of the Author on Latin pronunciation are few, but on this subject it was not necessary for him to enlarge. There exists not any uniformity of practice among the learned of the different nations of Europe, from which rules could be deduced, and the prejudices and customs which have been so long prevalent are not to be removed. The anomaly, however, of some modes of pronunciation seem to be so evident, that an improvement may at least be suggested. *Pax, pakis*,—*Felix, felikis*, might offend modern ears; but an ancient Roman might be in no small perplexity on hearing *Pax, pasis*—*Felix, felisis*. *Tiara* and *totius*, he would know, but *toshius* would be a strange sound to his ears.

The 'General Rules of Gender' are, in this Grammar, given before the declensions. This arrangement, which to some persons may seem objectionable, but which is the arrangement adopted in some other grammars, appears to us to be the correct one, since the pupil who has mastered the distinctions will be prepared, very much to his advantage, to proceed with the declensions. In the sections which comprise the declensions, no unnecessary examples are introduced, and in all anomalous cases, the requisite information is conveyed with perspicuity; the necessary explanations being never rendered embarrassing by a confused brevity of remark. The section on the pronouns has received considerable enlargement from the Translator, and is sufficiently copious. The numerals are very excellently displayed. A large proportion of the work is devoted to the verbs, which, in their several kinds, are treated of with great clearness and fulness; and lists are furnished of the various irregulars in the different conjugations. On the prepositions, there are two valuable sections; and the section on the conjunctions which follows them, is equally creditable to the Author's judgement and taste. These qualities, however, are particularly to be remarked in the Syntax, which occupies nearly one half of the volume. A more copious and better arranged Syntax than is generally found in the grammars in common use, has long been desired by instructors. Philosophical grammar was less studied and less understood when the prevailing systems were drawn up, than it has since been; and the various lights which have been cast upon the most curious and interesting subjects of philological investigation by modern critics and other writers, afford advantages to a grammarian in respect to the essential qualities of his art, by which he may diminish or remove the perplexities which attend the study of a particular language, and present a knowledge of its principles in the most simple,

or at least in a greatly improved form. Some writers on Grammar, it must be confessed, have carried much too far the application of metaphysical principles to the subjects of their researches. To explain obscure relations would seem to be less the object of their pursuit, than to announce some brilliant discoveries, for which they might expect to take credit as the possessors of original genius. Professor Zumpt publishes no intricate theory or fanciful hypothesis, to mislead or to interrupt the attention of his scholars. His knowledge is always used with judgement; and under his cautious direction, the student never loses sight of the objects with which he seeks to become familiar. We cannot too highly prize the Syntax of the volume before us: for precision and fulness, for clearness in the statement of principles, and for pertinent and copious illustration, the several sections into which it is distributed may confidently be recommended to the notice of both teachers and learners.

Three sections, 'Of the arrangement of Words in a Latin sentence,' 'Of Grammatical Figures,' and 'Of the Roman mode of Reckoning,' are appended to the Syntax by the Translator. The last two sections are on Quantity and Accentuation. A useful Index is added. The excellent manner in which the work has been prepared and published by Mr. Kenrick, should not be overlooked. Interruptions in the text, and frequent references to foot-notes are, as he remarks, 'so repulsive to young readers, that what is presented to them 'in this way is in great danger of never being read at all.' He has therefore preserved the pages of this volume from every incumbrance of this kind, and has distributed the whole of its contents in the most acceptable and useful manner.

- Art. V. 1. *A Practical Inquiry into the Number, Means of Employment, and Wages of Agricultural Labourers.* By the Rev. C. D. Brereton, A.M. Rector of Little Massingham, Norfolk. Third Edition. 8vo. pp. 140. Norwich, 1826.
2. *An Inquiry into the Workhouse System, and the Law of Maintenance in Agricultural Districts.* By the Rev. C. D. Brereton, A.M. Second Edition. 8vo. pp. 124. Norwich, 1826.
3. *An Address to the Manufacturers of the United Kingdom, stating the Causes which have led to the unparalleled Calamities of our Manufacturing Poor, and the Proposal of a Remedy.* By William Hale. 8vo. pp. 32. Price 6d. London, 1826.
4. *Observations on the Nature, Extent, and Effects of Pauperism; and on the Means of reducing it.* By Thomas Walker, M.A. and Barrister at Law. 8vo. pp. 96. London, 1826.
5. *An Essay on the Circumstances which determine the Rate of Wages, and the Condition of the Labouring Classes.* 24mo. Edinburgh, 1826.
6. *The Cause and Remedy for National Distress: a Sermon preached at Percy Chapel, Charlotte-street, Fitzroy-square.* By the Rev. James H. Stewart, A.M., &c. 8vo. pp. 32. Price 1s. 6d. London, 1826.

IF it be one symptom of a degeneracy of public spirit, when political parties come to be distinguished by their leaders, rather than by their principles, we may be allowed to draw from the converse of the proposition a favourable augury with regard to the present times, which exhibit the extraordinary spectacle of a truce between the great leading parties of the senate, attended by a brisk war of opinions. The distinctions between Whig and Tory have now become almost obliterated; Pittites and Foxites are no longer known by those designations; and the King's friends do not now consist of a mere faction. Nay, the ministry and 'his majesty's opposition' have of late formed a sort of joint administration in carrying into execution those measures which had at least for their object the national welfare; and the *new* opposition has certainly been raised against the measures, not against the men. It has been pleasing to notice, in the progress of the present election, that the candidates have been questioned more with regard to their opinions than their party; and the past conduct of members has been canvassed in reference to the measures they supported, rather than the side of the house they sat on. Nor has it been one question merely, as formerly, that has divided the public voice. Even where the No Popery faction have been most busy and clamorous, the subject of Emancipation has no longer been put

forward as the sole, all-important, and all-engrossing question on which the existence of Church and State is staked, but has been obliged to take its turn with other subjects—the corn-laws, the abolition of slavery, ‘cheap bread,’ and ‘free trade.’ Now to whatsoever cause we are indebted for this, we are disposed to hail the circumstance as a propitious one, and as some proof that knowledge is on the increase among all classes.

It is probable, however, that the exhausted and depressed state of the commercial world may have in some measure tamed the spirit of faction. Though somewhat less clamour has been heard than usual, it is not the less certain, that a contest is silently preparing, occasioned by the clashing interests of the grand subdivisions of the community, the agriculturists and landholders in alliance with the Malagrowthers on the one side, and the mercantile and manufacturing interests supported by the political-economy men on the other.

‘Political economy,’ it has been remarked, ‘is an awful thing.’ It is appalling to think, that the Legislature is often called upon to decide questions which involve the interests of millions, by the rules of a science that is changing from day to day. But ought it not rather to be said, that *government* is an awful thing, which involves decisions affecting the interests of millions, whether those decisions be guided by such rules or not? Those who are enemies to all written theories, will be found to have their own unwritten ones, which are often far more dangerous. With all the errors and uncertainties attaching to the science, political economy is but another name for the sum and substance of all that is known with regard to the causes and means of national prosperity. Nor is it true, that its general principles are varying and uncertain. What is still problematical in the science, bears no proportion to what is ascertained; and the opposite systems of different writers on these subjects are built on facts and principles which remain true, whatever becomes of the reasonings founded on them.

By drawing erroneous conclusions from right principles, we may, it is true, be as fatally misled as by taking up with wrong ones; but the fault, in this case, is not to be remedied by denying the truth of the premises, but by detecting the fallacy which lies in the inference. The rule may be right, but the sum is wrong, and the error lies in the calculation. We admit that a great deal of miscalculation has been mixed up with the rules of political arithmetic, and most of our systems require to be supplied with a copious errata. Political economy wants sifting; and it is likely to have it. That indolence of mind which has indisposed persons to enter on such perplexing in-

quiries, is beginning to yield to the necessity of the case. Men are quick learners, when their interests are at stake; and the alarming fluctuations which have lately taken place in the supply and value of money, the availableness of capital, and the demand for labour, give to such inquiries a paramount interest.

With regard to the causes of the late distresses, it is a point gained, that we are all agreed as to what they were *not* occasioned by;—not by a transition from war to peace, the cause assigned for the distresses of 1816; not by a low price of corn, as was then contended by the landed gentry; not by excessive taxation, for the burden had been considerably lightened; not by a depreciated paper currency, for Bank paper was of the same value as the coin; not by any cause affecting the wealth and prosperity of the country, for our agriculture, manufactures, and commerce were alike in a state of rapid improvement, and the public revenue exceeded the minister's estimate. The ultimate cause has been supposed to be the defective nature of the Banking system, and the immediate occasion of the distress, the sudden contraction of the currency, rendered necessary by the state of the exchange and the drain for gold upon the Bank of England. Both the cause and the cure of the evil are, according to a high authority in such matters, (the Edinburgh Reviewers,) abundantly obvious. The cause was, an over-issue of paper, producing an excess in the total currency, and a consequent depreciation, not of paper as compared with gold, but of both paper and gold as measured with the currency of foreign countries. The cure is, such legislative restrictions on the banking system as shall obviate any extreme fluctuations by preventing excessive issues. 'It seems quite indispensable,' says the Reviewer, 'that a complete and radical change should be made in the entire system of country banking,—that Government should interfere to put down a system that naturally and unavoidably leads to periodical revulsions that plunge themselves in bankruptcy and ruin; and that when it gives private individuals the power to issue money, it ought, at the same time to have ample security, that the public shall lose nothing either by their improvidence or their fraud.'

The necessity of some such reform as this in the Banking system, most persons will be disposed to admit; and there can, we think, be no question that the late distress was greatly aggravated, if not produced by the causes referred to. But we are by no means satisfied with this imperfect view of the subject. Excessive issues of Bank paper or a redundant currency cannot be assigned as the cause of the lowered rate of interest

and the rise of monied stock which had enabled Government to deprive the public creditor of a large portion of his income. This can only be explained, it seems to us, by supposing—although Mr. Ricardo denies the possibility of the case—that there existed a redundancy of capital; and this we apprehend to have been clearly the fact. A redundancy of capital would naturally be attended by a fall in the profits on capital; and this had taken place. The funds for the maintenance of labour had, in some directions, increased more rapidly than the supply of labour, and this had led to the diversion of part of those funds into new and unnatural channels. The additional million of Bank paper which was in circulation in 1824, as compared with 1823, will not account for the redundant capital which was giving birth to all kinds of speculations for its more profitable investment. Indeed, until it be ascertained what was the amount of the issues of the country bankers in those years, it cannot be shewn that that million was really added to the currency. But supposing that it was so, that increased circulation was the effect, not the cause, of a redundancy of capital, the existence of which it seems to us impossible to deny, and absurd to overlook.

Again, as the fall of profits which led to such extensive and unnatural speculation, was not caused by a redundant circulating medium, but by a superabundant capital, so, the distress originated in a destruction or absorption of a considerable portion of capital, and in a consequent diminution of the funds for the maintenance of labour. To overlook this fact, would be to commit a serious error. The speculations in cotton alone are stated to have led to a loss of capital on the part of this country far exceeding the subsequent contraction in the circulation. Add to this the unsuccessful speculations in other branches and the foreign investments of capital, and the extent to which capital was annihilated or lost to the country must have been prodigious.

The want of demand for our manufactured goods, or rather the excess of supply above demand, and the glut of the market, must surely be admitted to be one cause of the late distresses. On this point, some of our political theorists are obstinately incredulous, but we prefer to take the testimony of a practical man.

‘I think it will be admitted by all,’ says Mr. Hale, ‘that there has been for some time an extensive system of over-trading in the great manufacturing districts of the country. The enterprising spirit of many has carried them far beyond their capital and the possible means of disposing of their stocks. Numerous factories have been erected and crowded with children, without any attention being paid

to their moral improvement. Great numbers of the lower classes have been raked together from distant parts—a profligate population has been unduly increased—and upon every sudden check of trade, recourse was had to the unjust and impolitic measure of reducing the price of labour. This forced the weavers to work more hours every day, which increased the evil by the daily accumulation of manufactured goods. The system of further reducing the price of labour went on, until the poor weavers were obliged to work hard *sixteen hours* every day to earn *seven shillings* per week. Their being obliged to work so many hours merely to earn a part of their bread, turned out much more work every week than could possibly be disposed of; and thus, their unparalleled exertions recurred upon themselves in a proportionate ratio of accumulated distress.’

Now we beg to ask, whether any reform in the Banking system will effectually prevent the recurrence of such circumstances as these? So far as a better regulation of our paper currency may give a check to the spirit of speculation, and lessen the facility of trading with fictitious capital, we admit that the effect of such legislative restrictions will be most beneficial. But will they remedy these disastrous fluctuations in the demand for labour, which are the real cause of the distress in our manufacturing districts? We fear, they will not.

In the little essay on the rate of wages, which is from the pen of Mr. M’Culloch, it is laid down as a fundamental axiom, that, ‘on the actual amount of the accumulated produce of previous labour, or of capital, devoted to the payment of wages, in the possession of a country at any given period, its power of supporting and employing labourers must entirely depend.’ This certainly approaches very near to a truism, for it is only saying, that the means of supporting labourers must depend on the amount of the funds applicable to that purpose. He then goes on to say; ‘It is a necessary consequence of this principle, that the amount of subsistence falling to each individual, or the rate of wages, must depend on the proportion which the whole capital bears to the whole amount of the labouring population.’ Were this correct, we might infer, that a depression of the rate of wages so rapid as not to be attributable to an increase of population, must proceed from a destruction of capital. And this is what frequently takes place; but it is not what Mr. M’Culloch labours to prove. He is speaking of the necessary dependence of the rate of wages on the magnitude of the national capital compared with the population; and thus he argues:

‘If the amount of capital is increased, without a corresponding increase taking place in the population, a larger share of such capital will fall to each individual, or the rate of wages will be increased.’

and if, on the other hand, population is increased faster than capital, a less share will be apportioned to each individual, or the rate of wages will be reduced.

‘To illustrate this fundamental principle, let us suppose, that the capital of a country appropriated to the payment of wages would, if reduced to the standard of wheat, form a mass of 10,000,000 of quarters: if the number of labourers in that country were *two* millions, it is evident that the wages of each, reducing them all to the same common standard, would be *five* quarters: and it is further evident, that this rate of wages could not be increased otherwise, than by increasing the quantity of capital in a greater proportion than the number of labourers, or by diminishing the number of labourers in a greater proportion than the quantity of capital. So long as capital and population continue to march abreast, or to increase or diminish in the same proportion, so long will the rate of wages, and consequently the condition of the labourers, continue unaffected; and it is only when the proportion of capital to population varies—when it is either increased or diminished, that the rate of wages sustains a corresponding advance or diminution. The well-being and comfort of the labouring classes are, therefore, especially dependent on the relation which their increase bears to the increase of the capital that is to feed and employ them. If they increase faster than capital, their wages will be reduced; and if they increase slower, they will be augmented. In fact, there are no means whatever by which the command of the labouring class over the necessities and conveniences of life can be enlarged, other than by accelerating the increase of capital as compared with population, or by retarding the increase of population as compared with capital; and every scheme for improving the condition of the labourer, which is not bottomed on this principle, or which has not an increase of the ratio of capital to population for its object, must be completely nugatory and ineffectual.’

Essay on the Rate of Wages, pp. 113, 14.

This is theorizing with a vengeance; and so long as political economists will trifle in this manner, by opposing crude generalizing to fact and common sense, we cannot wonder that a prejudice should be excited against such unprofitable discussions. Any fall or rise of wages that is caused by a redundant population or by a relative augmentation of capital, must be gradual in its process, and as permanent as its cause; and the consequence will be, a gradual improvement in the condition of the labourer, or the contrary. But this natural tendency of things may be altogether defeated by changes in the currency. The representation, then, is at variance with fact, that the money rate of wages keeps pace with the rise or fall in the value of money. With regard to agricultural wages, so far is this from being the case, that, while the money rate has been rising, the real rate has been declining. The depreciation of husbandry labour has been going on for the past sixty or

seventy years. In 1751, husbandry wages were 6s. per week : in 1803 they averaged at 11s. 5d. But, at the former period, 6s. was equal to 96 pints of wheat : at the latter period 11s. 5d. was equal to only 63 pints* ; so that wages underwent in the interval a depreciation of 33 per cent., estimated in commodities, although, estimated in money, they had risen nearly a hundred per cent. Now, during great part of this period, it will not be denied that there was taking place a rapid augmentation of agricultural capital, and yet, the condition of the labourer was not improved. Will it be said that they increased faster than capital ? Here, again, facts are opposed to theory. Mr. Barton has shewn that between 1690 and 1801, the number of *houses* in ten of the principal agricultural counties†, had decreased from 260,800 to 240,200, and, allowing for a greater number of persons in a family, there would be an increase of only fourteen per cent. upon the population in 112 years. Mr. Brereton has adduced additional evidence to prove that there has been a diminution in the number of agricultural labourers.

The history of the county of Norfolk is very remarkable. In 1690, the population of this county was estimated at 340,000 ; in 1811, it had sunk to 292,000 ; but, in the ensuing twenty years, it rose to nearly 345,000. Thus, up to 1811, there had been a decrease, within the preceding hundred and twenty years, of 50,000, and, in 1821, an increase of only 5000 persons. But in the mean time, the population of Norwich had risen from 28,880, which it contained in 1693, to 50,288,—an increase of nearly 22,000 ; so that the population of Norfolk, exclusive of Norwich, had suffered a decrease of 16,450. And if the increase in the population of Yarmouth and some other large towns be taken into account, the decrease of the population of the villages will be still more considerable. Of this very remarkable depopulation, the invention of machinery supplies a partial explanation. The combing and spinning of wool, which used to be performed entirely by hand, and which employed a great part of the female population, are now done by machinery, and the woollen trade of the county has been transferred to Lancashire, Yorkshire, Nottinghamshire, and Leicestershire. But in the mean time, the quantity of land in cultivation had greatly increased, and consequently there must have been a great increase in the demand for labour and in the funds for supporting it. Mr. Brereton

* See Barton's Inquiry into the Causes of the Depreciation of Agricultural Labour. *Eclectic Review*, vol. xiv. p. 46.

† Bedford, Berks, Bucks, Cambridge, Essex, Hertford, Huntingdon, Norfolk, Suffolk, Sussex.

contends, indeed, that unless the female population had been disengaged from spinning and knitting, and had been turned to the labours of the field, the land of this county could not have been cultivated as it has been by the male population of the last thirty years. Within the last fifty years, more than half the parishes have been enclosed by acts of parliament, and brought into a state of high cultivation. The greater part of the western district in particular has been converted from sheep's walk to arable land: a great deal of fen and marsh land has been embanked and drained, and a considerable quantity of salt marsh redeemed from the sea. 'It is to be remarked too,' says Mr. Brereton, 'that the clamour of the dearth of employment and of the overflowing supply of labourers, has taken place while these improvements in the county have been in progress.' Not only has there been a great increase in the means of employment by the increased quantity of land in cultivation, but the process of bringing it into a cultivated state, fencing, draining, and improving, which require in many cases labour to the amount of more than half the value of the land, must have enormously increased the fund which supplies the wages of labour. The effect of an improved husbandry in augmenting the produce of the soil, and the extended growth of wheat in the county, in the place of barley, also have increased the demand for labour.

'From this brief sketch of the changes which have taken place in agriculture,' continues this intelligent philanthropist, 'it is manifest that the means of employment and the demand for the labour of the peasantry must have greatly increased. When the agricultural population is compared with the means of employment, the difficulty is to reconcile the *ratio* of the numbers with the *ratio* of the demand for their labour. The difficulty is increased, if we take into the account the immense increase of demand for the peasantry, arising from the increase of our towns and cities, fleets and armies, highways and turnpikes, manufactures and commerce, colonies and dependencies. "No nation ever possessed such resources for the beneficial employment of a redundant population as Great Britain at the present moment, since almost every colony dependent on the Crown may receive benefit from emigration." It must also be recollected, that in the gross amount of the agricultural population at the Revolution, a much greater proportion would be labourers than at the present moment, in consequence of the increase of the number of country gentlemen, resident clergy, annuitants, substantial yeomen, domestic servants, small tradesmen and mechanics, who always increase in proportion to the wealth and stock of the community.

'It may be said, that the application of machinery to agriculture has had great effect on the market of labour. In manufactures where the operation of machinery is constant and the division

labour more perfect, the first effect of machinery may be to throw out of employment a certain description of workmen, but the ultimate effect has always been to create an increased demand for labour. The effect of machinery in agriculture is inconsiderable and very much over-rated. It can be only applied occasionally and partially, and is never in constant operation. Perhaps the *direct* effect of the application of machinery to husbandry is to increase the means of employment. The two principal machines employed in agriculture are the drilling and the thrashing machines. The first has not only increased the demand for labour, by encouraging the use of the hoe, but the actual operation of depositing the seed by this machine requires more manual labour, than the ancient practice of scattering the seed by hand, and depositing it by the subsequent application of the rude harrow.—The thrashing machine has changed the employment of some of the stoutest of the peasantry, but it has directly brought into employment the labour of women and children, and thus has increased the earnings of larger families. If this machine, the power of horses, and the labour of women and children had not been introduced in this and many parts of the country, it would have been very difficult to bring to market the crop of one year before the succeeding harvest.’ Brereton’s *Practical Inquiry*, pp. 80, 81.

Whether causes have not been in operation, tending to counteract the natural effect of this increased demand for labour in raising the rate of wages, is a distinct question. It is quite clear, however, that Mr. M’Culloch’s position is erroneous. There has been, in the instance above cited, an increase of capital far greater than that of population, and yet, a larger share of that capital has not fallen to each individual, and the real rate of wages, measured by produce, has fallen, instead of having risen. Mr. Brereton is of opinion, it is true, that the *earnings* of the labourer have been greater than is generally supposed, and that these have been augmented by the increase of piece-work; but this consideration, though important in its place, does not affect the argument,—any more than the extra wages which a man may earn by working sixteen hours a day, instead of twelve, or seven days instead of six. If our labourers have become more industrious, they ought to have had the benefit of their extra labour. Mr. Brereton continues :

‘ There have been injustices, grievous and innumerable, but the oppressors have derived their powers, not from the overflowing supply of labourers or the dearth of employment, but from the disturbing force of our Poor Laws, which have banished the labourers in some villages and accumulated them in others; and especially from the intervention of authority to equalize wages, and to grind them down to the standard of a bare maintenance. Had there been that surplus population and dearth of employment which have been reported, the

interference of such authority, combined with interest, must have completely succeeded in the reduction of wages to the scale of allowance. But where nature is left to its own operations, and even where the market of labour has been disturbed by interference, task-work, industry, the earnings of individuals, and especially the earnings of families, have risen above the level of the system.—And why? Simply because the supply of labour has not exceeded the demand. If indeed we were to judge of this case from the representations of overseers, the zeal of magistrates, and the reports of parliament, we must conclude that it was altogether a matter of grace and favour on the part of the farmers to employ the labourers. We must suppose that it was only from the benevolence of their hearts or the compulsion of law that they employed their workmen, and doled out to them a bare maintenance for their laborious toil. The combination of land-owners and land-occupiers is certainly strong, but there appear to be good reasons to suspect the kindness of this system to the labourer, and its advantages to the farmer. This species of benevolence has sprung from cupidity and the lust of power, and not from charity. If it be charity, it has proved itself to be of a most malignant kind, and a curse to the receiver and the bestower. If farmers were left to feel their obligation to the labourers for their services, and above all, if labourers were not cajoled, but taught to know their own value and importance, it seems to be no visionary expectation that justice would be done, that mutual good-will (founded on mutual interest) would be restored, and that the vicious tide of pauperism, raised not by the harmonious law of nature, but by the eccentric influence of injustice, would speedily ebb and retire from our villages.

Brereton's *Practical Inquiry*, pp. 82, 3.

Mr. M'Culloch subsequently admits, that, although the market rate of wages, at any given period, must depend on the proportion between capital and population,—yet, the *average* rate of wages does not depend wholly on the proportion. He means to say, that there are limits beyond which the reduction of wages cannot be carried; that they cannot permanently sink below what is absolutely requisite for the maintenance of the labour. Even this statement, however, must be qualified in order to be correct: we must suppose that there are no Poor Laws. It seems, then, that the rate of wages is determined, after all, by something besides the magnitude of the national capital. It depends, ultimately, on the cost of labour; that is, the *minimum* requisite for the maintenance of the labourer, which will vary according to his habits, the nature of his food, the climate, and the amount of the public burdens. Next, it will depend, not on the magnitude of the national capital, but on the proportion which the capital specifically appropriated to that particular branch of productive industry, bears to the number of hands which it occupies;—for, though, ultimately, capital will be withdrawn from channels in which it can no

longer be profitably employed, yet, for a time, it may be very unequally distributed. Now the fall of profits in any particular branch of trade must lead to a diminution of the fund for the maintenance of the labour employed in it, and this in two ways; first by inducing the capitalist to indemnify himself as far as he can at the expense of the labourer, and secondly, by preventing the reproduction of capital, which is formed by the accumulation of profits. Thus, then, the rate of wages in any particular branch is regulated by a number of varying circumstances relating to that species of labour. Thirdly, it depends on the state of the currency and the rise or fall of money prices. And here Mr, M'Culloch makes an important admission.

‘It may,’ he says, ‘be proper to mention, that it has been long observed, that the tendency of wages is not to rise, but rather to fall in unusually dear years: and several of the witnesses examined before the Committees of the Houses of Lords and Commons, on the state of agriculture in 1814, endeavoured to prove, by comparing wages with the prices of corn and other necessaries, that there was really no such connexion between the two as has been supposed; and that, so far from their varying in the same way, wages were generally lowest in years when the price of corn was highest. But it is not difficult to explain the causes of this apparent anomaly. The truth is, that the number of labourers, which is in no case immediately reduced, is, in most cases, immediately increased by a rise of prices. In dear years, an increased number of females, and of such poor children of both sexes as are fit to work, are obliged to quit their homes, or to engage in some species of employment; while those labourers who work by the piece, endeavour, by increasing the quantity of their work, to obtain the means of purchasing a greater quantity of food. It is natural, therefore, that the *immediate* effect of a rise of prices, should be to lower, not to raise the rate of wages. But we should fall into the greatest imaginable error, if we supposed that, because this is the immediate, it is also the lasting and constant effect of such a rise! It is obvious, indeed, that this immediate fall of wages, and the greater exertions the rise of prices forces the labourers to make, must have a powerful tendency, as well by lessening their supplies of food, as by adding to the severity of their labour, to increase the rate of mortality, and, consequently, by diminishing their numbers, to hasten that rise of wages that will certainly take place if prices *continue* high.’—*Essay on the Rate of Wages*, pp. 140, 1.

What is here represented as taking place in unusually dear years, may continue to take place to a certain extent for a series of years; and there may be circumstances which will prevent a rise of wages at all proportioned to the rise of prices, or, in other words, to the fall in the value of money. Such causes have been in operation in our own country, during more

than a century. Now, if the rate of wages is determined by all these circumstances, what becomes of the sweeping proposition, that it must depend simply on the proportion between the whole capital of a country and the whole population? That the total amount of the wages of labour at any given period is determined by the quantity of available capital, it is not worth while to attempt to prove; and it is equally plain, that the increase of national capital is the only means of increasing the general fund for the maintenance of labour. But that the rate of wages depends on the proportion between capital and population, is a mischievous fallacy. That rate has its natural *minimum* in the cost of labour; that is, the means of subsistence. It has also its *maximum*, determinable by the profit which the capitalist is able to realize upon that labour. When the cost of production, in the shape of wages, rises so high as, together with the interest on fixed capital, to occasion a fall of profits, whatever be the proportion which the number of labourers bears to the capital unless prices rise, the rate of wages must fall. But between these extreme points, the rate of wages is liable to such immense fluctuations, arising from the complicated constitution of society, that the actual rate of wages is *never* actually determined simply by the number of hands, or by the proportion between capital and population.

We have been speaking principally in reference to agricultural labour; and nothing admits of clearer proof, in our opinion, than that the depression of the rate of husbandry wages has not been owing in any degree to a redundant population, but chiefly—we had almost said solely—to the mis-administration of the Poor Laws and the infatuation of our unpaid magistracy, whose unconstitutional powers form a frightful anomaly in our social system. This is a subject, however, which we must reserve for future discussion.

With regard to the wages of manufacturing labour, the position against which we have been contending, is still more palpably erroneous. The circumstances which determine the price of labour are proved to be totally independent of the comparative increase of the national capital and the national population, by the sudden and distressing fluctuations in the demand for such labour as well as in the rate of wages. The cause of those fluctuations is the grand problem to be solved. No suffering that could be produced by a permanent and gradual fall of wages occasioned by a redundant population, equals that which is occasioned by those alternations in the demand and fluctuations of price which we have repeatedly witnessed. Shall we say, that when trade is brisk and the supply of labour is scarcely equal to the demand, the capital of the coun-

try has suddenly become increased? Or, when the markets are glutted, and the demand for labour falls off, that the capital of the country is decreased? Such a mode of stating the case would scarcely be deemed satisfactory. Yet, it is true, that the fund for the payment of labour undergoes, in such circumstances, a sudden expansion or contraction, while the population or the quantity of labour in the market remains the same. The proportion between the capital available for the payment of labour and the number of labourers, then, confessedly undergoes a change; but surely it is absurd to attribute a falling off of the demand to a redundant population. And yet, this is the cause to which our political economists are perpetually attributing all the sufferings inflicted upon the lower orders by the unsound and unfair system of trading, to which the paroxysms of the commercial world are really attributable!

The population of a country can be considered as redundant, only when the supply of labour exceeds the greatest demand; for, if it be insufficient to meet this, either trade must suffer, or foreign hands will be called in. Now the demand for labour is determined, not by the property embarked as capital in that branch of productive industry, but by the state of the market, or, in other words, by the proportion between the power of production and the power of consumption. There are political writers who carry their love of paradox and their contempt for facts, to the extent of denying this, maintaining that production is itself the source of demand. This opinion, Mr. Malthus has successfully combated*; and it will not be necessary for us to stop to point out its absurdity. As the power of production is limited by the amount of capital capable of being appropriated to the payment of labour, so, the power of consumption is limited by the amount of aggregate revenue, applicable to the purchase of the productions of labour. With regard to commodities manufactured for the home market, it is easily perceived, that the demand for them must be regulated by the amount which, in the shape of wages, profits, and rent, forms the total of the national income. The ability and inclination to spend, must constitute the power to consume; and that the productive powers of the country are more than equal to keep pace with the utmost demand of the consumers, both at home and abroad, few persons will, we presume, venture to deny.

The capital, and the productive power of that capital by means of machinery and the system of paper credit, are, in this

* *Princ. of Polit. Econ.* ch. vii. § 3.

country, enormous. The redundancy of that capital had led to a fall of profits; and this fall of profits, which was considered as a mark of the national prosperity, led to a diminution of income or of the power of expenditure. The income of the capitalist, of the fundholder, and of the labourer, all underwent a retrenchment. It was said, that the value of money only had undergone a change; but the fact is, that the rise in the value of money has by no means atoned for the diminution in the power of consumption. Hence arose a stagnation of trade. Similar causes have been in operation in foreign countries, and their consumption of our commodities has consequently not been sufficient to set at liberty the capital employed in producing them. It has been imagined, that, had our ports been open to their corn, they would have taken in exchange our manufactures. This is doubtful; and if they had, it may be questioned whether our home trade would not have suffered an injury that would more than have counterbalanced the advantage. Such, however, is the fact, that, while the productive powers of the country have been stimulated by fictitious capital and excessive issues, the revenue of the consumers has been diminished; and ultimately, the capital of the country has suffered a diminution from the destruction of profits and the contraction of the currency.

There can be no doubt that this over-trading and excess of production have been greatly facilitated by the excessive issues on the one hand, and by the iniquitous system of robbing the labourer, which is so extensively practised, on the other. On this point we shall again cite Mr. Hale, whose extensive practical knowledge and experience, and well known philanthropy, give him every claim to public attention.

‘The cold theory of “half a loaf is better than none,” of compelling the labourer to reduce the price of his work, has become a powerful mean for effecting universal and lasting distress. At periods in which the warehouses were greatly overstocked, the only moral remedy would have been, to have kept up the price of labour, and to have reduced for a time, the quantity of work to be done.—Instead of obliging the poor to work for half, or less than half, of their accustomed wages; instead of making them toil from fifteen to eighteen hours out of every twenty-four, to procure bread for their families; and thus increase by a ruining addition the stock of goods every week, and which must inevitably terminate in a great, universal, and lasting depression:—the true policy would have been, to put the journeymen upon half work, and not to have diminished the price of weaving.—Thus the poor would have obtained as much money for six hours labour per day, as they earned in sixteen hours under the system which has been so fatally pursued. By the plan here recommended, the journeymen, I am persuaded, would have felt as thank-

ful to their masters as though they had been in full work ; many of them would have employed their leisure time in various methods of honest ingenuity, or economical arts, which would have exercised their minds, have kept them from temptation, and have made a little but valuable addition to their weekly income. By pursuing this system, the poor would soon have been restored to their full employment ; —the demand for manufactured goods would very soon have been upon the increase : —the proper diminution of stock would necessarily and immediately have followed, as there would not have been any unnatural accumulation to be got off.'

' I know, and am firmly persuaded, from abundant sources of information, that there has been no honest cause for the infliction of these calamities upon our now distressed and almost ruined population. There has been no just reason for reducing the price of wages to our manufacturing poor, as has been done during the last twenty-five years ; and, if this mischievous policy had not been acted upon, I firmly believe that there would have been constant employment for all good workmen throughout the kingdom, and that at a fair and liberal price.' *Hale's Address*, pp. 14—19.

Such, then, we believe to have been the cause of the late distresses, and the knowledge of the cause is some way towards the ascertaining of the remedy. On this subject we cannot, however, now enter, as it would lead to a wide discussion ; and it is our intention to resume the inquiry. In the mean time, we wish particularly to recommend Mr. Brereton's pamphlets (as well as Mr. Hale's brief address) to the attention of our readers. They are important documents, and do him honour as a Christian minister and a philanthropist. Although we do not go along with him to the full extent of his reasonings and recommendations, (as we may have occasion hereafter to shew,) we consider his statements as entitled to serious attention.

Mr. Stewart's Sermon is a seasonable admonition to the Christian patriot, and we cordially recommend it to our readers. Whatever explanation may be given as to the second causes of such disastrous reverses, the man of faith will not the less regard them as a rebuke from the hand of God, and a call upon his active sympathy and benevolence.

Art. VI. *The Modern Greek Grammar of Julius David*, formerly one of the Professors of the Greek College of Scio. Translated from the original French, by the Rev. George Wincock. 8vo. pp. xvi, 183. London. 1825.

IT is impossible, at this present moment, to take up a work which relates to Modern Greece, without feeling strongly in reference to the late melancholy transactions in that interest.

ing country. Missolonghi has at last fallen; its defenders have perished,—and the crescent of the barbaric victors is planted on its walls. Once more the Greeks have been contending against barbarians, and the contest, as in the day of Salamis, has been for all that is dear to man—*νῦν ὑπὲρ πάντων ἀγών*—for their country, their children, their wives, their temples, and the sepulchres of their fathers. But the tale of Salamis has not been renewed. The Greeks have been valorous, but not successful. They could not save their country; their temples are desolated; their father's sepulchres are laid waste; their wives are in captivity, subject to the will of brutal laws, and their children are enslaved. Such is the catastrophe of Missolonghi! and such the issue of the alternations of hope and fear, which for so long a time have agitated the minds of the many who have been wishing well to the cause of Grecian liberty.

If human policy were always wise, if the measures of cabinets and nations were always influenced by sympathy for the oppressed, and vigorously directed against the oppressor, this conquest had not been achieved by the ferocious slaves of despotism who have triumphed. A resistance to their purpose, which they could not have controlled, would have checked their progress, and prevented their cruelties. Missolonghi would not have fallen, and Greece would have been free. But the policy of the powerful is not always on the side of justice, or in resistance to the merciless oppressor. The Greeks have not perished because their distress was unknown, or their voice imploring succours, unheard. They cried, but there was none to save. There are cases, in which the most violent outrages and the most horrible barbarities may be perpetrated, without awakening fears, or inspiring effective resolutions in those who could exert a salutary interference in favour of the suffering. Causes much less related to justice and humanity, than the efforts of the Greeks to obtain freedom, have often supplied reasons to rulers for assuming the exercise of vindictory authority. *They* have not been left to complain of being neglected, who were seeking to acquire or to retain the power of opposing themselves to the liberty and happiness of mankind. When the purpose is formed by those who estimate government as the means only of holding mankind in ignominious bondage, to resist the correction of abuses, and to punish all who refuse to connive at corrupt practices, or to be quiescent under their enslaving dominion, then, the despotic rulers of the earth can find auxiliaries to augment their power of perpetuating evil. When that most dishonoured and most despicable of creatures who ever sat on thrones, Ferdinand the

Seventh, of Spain, was at the mercy of the Cortes, the expectation of their proceeding to extremities against him was assumed by the ministers of England as a sufficient reason for pledging the nation to hostilities. In that case, war against the Cortes and their adherents would have been denounced and prosecuted with inveterate determination to compass their ruin. We know how it fared with the leaders of Spanish freedom in their reverses and adversity. Against the Greeks, the utmost rage has been permitted to deal out its exterminating vengeance, without drawing forth any declaration, or provoking any interference to repress its fury and to stay its ravages. Is it more righteous to extend to despots the means of accomplishing their designs, ever fertile in mischief, than to grant to the injured the means of protection from wrongs, or of alienating themselves from their destroyers? No one, we think, can doubt for a moment, that if the policy of Europe had been directed by Christian principles, the arms of the Moslems would not have been suffered to be employed for the destruction of the Greeks. The protection of religion, peace, and justice, was the declared object of the Holy Alliance, in their ever memorable manifesto;—but let religion, peace, and justice be at the last extremity, no aid will be afforded to uphold them, if the rights of freedom are to be benefited by the interference. Under the tutelary auspices of that late-born genius of beneficence, the guardians of the ancient superstitions and the patrons of ignorance and intolerance may be assured of countenance and support; and no class of persons whose inclinations or interests place them in opposition to liberty, have any cause to fear its displeasure, or to dread its power. Spain and Greece are very instructive examples of the protection which has been pledged on behalf of religion, peace, and justice, by the high contracting parties whose solicitude for the felicity of the world is so great and pure.

But the cause of Grecian freedom is not finally extinguished. Deliverance may yet arise, and from events which the jealousy and rivalry of cabinets may produce, the chains of bondage may be broken. Of whatever relates to the good of mankind, it is not for us to despair. The fairest appearances and the most brilliant triumphs have too frequently been preceded by the deepest obscurations, to leave us without solace and without hope in respect to those who are suffering adversity. If the liberty of Greece be at the present moment oppressed and darkened, it may hereafter shine forth with bright and vivifying rays.

‘ So sinks the day-star in the ocean bed,
And yet anon repairs his drooping head,

And tricks his beams, and with new spangled ore,
Flames in the forehead of the morning sky.'

—But we are in danger of forgetting that our proper business now is not with the affairs of Modern Greece, but with a grammar of its language, to which, however, the present political state of that land of classic associations must attach an interest which may be our excuse for adverting thus briefly to it.

The Romaic, or Modern Greek language, is the language of ancient Greece, changed and corrupted by the various causes which, in the altered fortunes of a people, give new forms and associations to their words and idioms of speech. From the overthrow of their power and the loss of their liberties at Chæroneia, which the splendid eloquence of Demosthenes was in vain exerted to prevent, the decline of that superiority which the Greeks had so wonderfully supported by the number and eminence of their writers, was rapid; and under the dominion of the several powers who in succession controlled the destinies of their country, the language of Greece was vitiated and mixed with foreign idioms. The Macedonian and the Roman conquests produced very extensive effects in impairing its purity; and as the study of Grecian learning was cultivated in other countries, and neglected in Greece itself, as the former made progress in refinement, the inhabitants of the latter degenerated into ignorance and barbarism, and presented the most striking contrast to the people from whom their descent was derived. They ceased to be a literary people, and their language, deteriorated and corrupted, assumed a form strikingly different, in many respects, from that which had once been current in their native cities, and by which the glory of their ancestors has been perpetuated. Great, however, as has been the change, none of the innovations introduced, nor any of the corruptions which have prevailed, have been so powerful as to alter completely its character, so that its affinities may not be clearly traced. The Modern language is not uniformly the same in every part of Greece, corresponding in this respect to the Hellenic, or ancient language, which varied in its usage by the different classes of the ancient Greeks. This diversity has not always been remarked, though it is necessary to be known in accrediting the reports of Modern Travellers. The Greek spoken by the natives of Attica is more corrupt and barbarous than the language employed by the inhabitants of the Ionian Islands.

It is but lately that the cultivation of literature has become an object of attention to the Modern Greeks; and the instances are but few in which that proof of it has been afforded, which consists in the supply of elementary books relating to the structure and improvement of their language. The most valuable

of these is the Grammar of Julius David, whose 'Grammatical Parallel,' translated by Mr. Mitchell, has been already noticed by us. The latter work was designed for the use of persons acquainted with the classic language and desirous of learning the modern tongue: the present publication was undertaken by the Author for the purpose of facilitating the study of the Romaic, and has obtained a competent translator in Mr. Winock, whose residence in Greece, as Chaplain to the forces in the Ionian Islands, has afforded him the best opportunities of becoming conversant with the vernacular usages of the natives.

Some of our readers may probably thank us for a few specimens of Modern Greek, or Romaic. We shall transcribe a small number of extracts from different works now before us.

' 1. The ORATIO DOMINICA.

' Ὁ ΠΑΤΕΡΜΑΣ, ὅπου εἶσαι εἰς τοὺς οὐρανοὺς· ἅς ἁγιασθῇ τὸ ὄναμά σου· ἅς ἔλθῃ ἡ Βασιλεία σου· ἅς γένη τὸ θέλημά σου, καθὼς εἰς τὸν οὐρανὸν, ἔτσι καὶ εἰς τὴν γῆν· τὸ φωμίμας τὸ καθημερινὸν δοσμάς το σημερον· καὶ συγχώρησίμας τὰ χρεήμας, καθὼς καὶ ἐμεῖς συγχωροῦμεν τοὺς χρεωφειλέτας· καὶ μὴν μᾶς φέρῃς εἰς πειρασμόν· ἀλλὰ ἰλευθέρωσίμας ἀπὸ τὸν πονηρόν· ὅτι ἰδικήσου ἵναί ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν.

' Ἀπὸ ἀγκάδι Βγαίνει ρόδον, καὶ ἀπὸ ρόδον Βγαίνει ἀγκάδι. From the thorn springs the rose, and from the rose the thorn. Ὅσος εἶσαι πάντα φαίνου καὶ κομμάτι παρακάτω. Always appear what you are, and a little below it. Τὸ μεγάλο ψάρι τρώγει τὸ μικρό. The great fish eats the little one. Θέλω καμὴ πάντοτε ὅ τι καὶ ἀν μὲ προστάξης. I shall always do whatever you direct.

' GREEK WAR SONG.

' ΔΕΥΤΕ, παῖδες τῶν Ἑλλήνων,
ὁ καιρὸς τῆς δόξης, ἔλθει
ἅς φανῶμεν ἄξιοι ἱκείνων
τοῦ μᾶς δῶσαν τὴν ἀρχήν·
ἅς πατίσομεν ἀνδρείως
τὸν ζυγὸν τῆς τυραννίδος
ἐκδικήσωμεν πατρίδος
κάθε ὀνειδος ἀισχρόν.
Τὰ ὅπλα ἅς λάβωμεν
παῖδες Ἑλλήνων ἀγῶμεν
ποταμῶν ἐχθρῶν τὸ αἷμα
ἅς τρέξῃ ὑπὸ ποδῶν.

κ. τ. λ.

The foregoing extracts may give those of our readers to whom they are new, some notion of the affinities and differences of the ancient and modern languages of Greece, and may excite them to the study of the latter. The means of pursuing it, they will find at large in the Grammar before us. In the Romaic Alphabet, the same sound is given to no fewer

than five letters or combinations of letters; η, ι, υ, α, οι, are all pronounced alike, as the sound of the e in me; αι and ε are both pronounced in the same manner, like a in ale. Β is sounded like v, Βασίλειος, *vasilevs*. γ, before some letters is a harsh guttural; before the soft vowels, its sound is liquid, γυνάκα, *yeenaka*. The Modern Greeks have no symbol for the English sound of d, but they pronounce the τ after, in this manner, τὸν τροπὸν τὸν dropὸν. They pay no regard to quantity, but all their books are printed with accents. The dual number is not used by them, nor is the middle voice. The augments are retained, but in the vulgar usage they are frequently omitted. Synæresis is a figure of diction very common in the Modern language: ἐνιά, *en-ya*. ἑνωίωσα, *en-yo-sa*. In the conjugation of verbs, the Romaic differs from the classic language in respect to some moods and tenses, and in the use of auxiliary verbs employed in the former.

We shall be glad if this brief notice of the work before us, should tend to promote attention to the language of Modern Greece.

Art. VII. *Voyage d'Orenburgh à Boukhara.* Travels from Orenburgh to Boukhara, in 1820, through the Steppes which extend along the Eastern Shore of the Lake Aral, and beyond the ancient Jaxartes. Edited by Baron George de Meyendorff, Colonel on the Prussian Staff, and revised by the Chevalier Amedée Jaubert. 8vo. pp. 508. Plates and Map. Paris, 1826.

AT length we are in a fair way of obtaining accurate information concerning those regions of central Asia which have been hitherto known chiefly by their historical importance, by the exaggerated descriptions of the Arabian writers, and by the imperfect notices obtained from the few among modern travellers whose various objects have led them in that direction. The extensive plains watered by the Oxus and the Jaxartes, known to the geographers of Arabia under the name of Mawarelnahar, are painted by them in the most glowing colours. Ibn Haukal distinguishes three regions as remarkable for beauty and fertility—the Ghutah of Damascus, the banks of the Aileh, the plain of Samarcand,—and among these, he assigns the superiority to the latter; since, while the others are merely specimens on a small scale of exquisite scenery, this is a wide tract of rich and unbroken adornment. Abulfeda speaks of it as the loveliest spot in creation; and its population is affirmed to have been so redundant as to admit of an easy levy of three hundred thousand foot and an equal number of horse. Boundless hospitality,

and all the other social virtues distinguished the inhabitants; the wealthy employed their revenues in the erection of bridges and caravanserais; and all the felicities which crowned the imaginary 'islands of the blest,' are assigned to these privileged realms. Samarcand was the centre of commerce, while Bokhara was the favoured seat of science. Much, doubtless, of all this glowing description is to be taken as a *Conte Arabe*, but its partial truth is attested by the ruins which mark the sites of former cities, and the vestiges of departed grandeur traceable amid the present declension of these sunk and divided states. In the legends of Arabian romance, the names of Bagdad, Damascus, Golconda, and Samarcand are invariably associated with pictures of magnificence and power; and it is most probable, that what was undeniably true of the former, was not altogether inaccurate when applied to the latter.

In 1557, Anthony Jenkinson, a clever and enterprising man, was deputed by an association of English merchants, for the purpose of trying how far it might be practicable to establish commercial relations with the regions in question. He set out on his journey, *via* Moscow, and following the course of the Volga, reached Astrachan. In his subsequent journey across the dreary waste that lies between the Caspian and the river Oxus, he takes occasion to observe that the latter, though now flowing into the Aral lake, formerly had its termination in the first-named sea; an opinion which, though discountenanced by Mr. Fraser, derives additional force from every accession of evidence on the subject. The first important town at which Mr. Jenkinson arrived, was Urghenz (the Ourghendj of Mouravier and Meyendorff), at that period the capital of the regions forming the actual khanate of Khiva, then in a state of intestine war and divided dominion, though under the nominal sovereignty of Azim Khan. Poverty and plunder were then, as now, the characteristics of these fierce banditti, the same in habits and disposition under the conflicting banners of their respective chieftains, as at the present time, under the single and energetic sway of Mohammed Rahim. Our countryman at last reached Boghar (Bokhara), which he describes as a large city with mud walls, but with 'many' handsome edifices of stone.

To complete this series of representations, we shall insert in this place M. de Meyendorff's description of present appearances in Bokhara.

'The oasis of Boukharia present a most agreeable and smiling aspect; there cannot be found a country better cultivated than these plains, covered with houses, gardens, and fields divided into little square compartments called *tanab*, of which the sides are formed by

ridges of turf, a foot high, constructed to retain the water when let in for the purpose of irrigation. Thousands of water-channels intersect the plain, and, like the paths, which are very narrow, they are generally lined with trees. These streams, not having all the same level, form at their junction little cascades, of which the murmur falls pleasantly on the ear. The great number of trees planted on all sides form screens, which, though they limit the range of the sight, are gratifying to the eye, since they prove the fertilising industry of the inhabitants.

‘ The multiplicity of habitations gives reason to believe that the population is dense ; too much so, perhaps, for general comfort. These dwellings commonly stand in hamlets half-hidden by orchard-trees. I saw some of these villages surrounded by walls, and forming a kind of fortresses ; others were open, with only the gardens enclosed ; and these walls, often crenelated, and flanked by turrets, contribute, especially at a distance, to give the scenery an aspect highly picturesque. They indicate, however, the fear of pillage ; and when we recal the frequent forays of the nomadic tribes in the Mawarennahar, these fortifications suggest the shrewd suspicion that their presence is the effect of disastrous necessity.

‘ A Boukharian village ordinarily includes about a hundred mud-walled houses, separated from each other by lanes about the width of those in the cities. In the centre of the village is often found a well or small reservoir, supplied with water by means of a sluice. Every village stands near one of the artificial channels, for the facility of irrigation.’

The city of Bokhara, surrounded as it is with rich and close plantations, is not distinguishable at a greater distance than that of three Russian versts, rather more than two English miles and a half. Its first appearance is rather striking. Domes, mosques, colleges, minarets, the palace occupying an artificial elevation in the centre, the city walls, its lake, and the surrounding verdure, make up a gay and attractive exterior ; but the illusion is soon dissipated by a closer inspection. The houses, built of a greyish clay, are huddled together ‘ in most admired ‘ disorder,’ and form narrow, dirty, winding streets, traced without previous design or the slightest aim at general convenience. The colleges (Medressa) are built in the form of a parallelogram, two stories in height, and each with two rows of apartments ; the gates are ornamented with tiles of different colours, a species of decoration which is lavished more abundantly on the front of the mosques. There are fourteen caravanserais, built on the usual plan : these eastern inns are charitable foundations, constructed by the legacies of the pious, and their revenues are usually appropriated to the service of the mosque, or to the maintenance of some Medressa. The shops and bazaars are well furnished, and the activity of commerce

entitles Bokhara to a high rank among the mercantile cities of Asia. All this, however, is but the remnant of former prosperity.

‘ Every thing announces that Boukhara was formerly more flourishing than it is at the present day; the medressas and the mosques are either sinking into ruin, or kept in miserable repair. I have seen large fissures in the vaultings of a new medressa; these accidents are attributed to earthquakes, but I suspect that they are mainly chargeable on the ignorance of the modern architects. At twelve versts from Boukhara, in the direction of Vaskend, there was a very ancient brick bridge of a single arch, over the Zer-afshan; it has given way, and has never been rebuilt. The steps which lead down to the tanks are dilapidated, but no pains are taken to repair them; the art of making the blue tiles which ornamented the public edifices is lost; no new building is erected, indicative of either taste or wealth. Part of the finest streets in Boukhara is rendered nearly impassable by the stones which once formed the pavement. Even the private houses, of which only the most ancient have a stone surbase, shew that this capital is neither so rich nor so well governed as it was in the olden time.’

Since the time of Anthony Jenkinson, our intelligence respecting these regions has, until very lately, been chiefly incidental. The latest authentic information concerning Khiva is derived from Major Mouravier, whose volume we recently reviewed. We have now before us the account of a Russian embassy to Bokhara, which, although evidently written, in some degree, under the influence of official reserve, furnishes much valuable elucidation of the actual state of these interesting countries. The Russians, in fact, scarcely affect to disguise their intention of carrying their frontier forward in this direction; and they are not very likely to pause in their advance, until they include the lake of Aral, and the shores of the Caspian, within their territorial limits. The embassies to Khiva and Bokhara appear to have been little more than expeditions fitted out for the purpose of exploring the route, and ascertaining the probable resistance that might be made by the native powers. Of these intentions, the Khans seem to have been perfectly aware, since the residence at their respective capitals was a kind of honourable imprisonment, and all general intercourse between the inhabitants and the Russians was rigidly interdicted. The difficulties attending the preparations even for this friendly visit, were by no means trivial. The escort which was judged necessary to give security to the embassy while entangled in the desert and exposed to the attacks of the plundering hordes, consisted of two hundred infantry and an equal number of cossacks, with twenty-five Baschkir horse.

Two field-pieces were added to their military apparatus, three hundred and fifty eight camels carried their baggage, and the total number of horses amounted to four hundred. For all these individuals, no slight provision of solids and liquids was necessary, to sustain them during a two months' march among steppes and sands. Each soldier would consume one hundred and five pounds of biscuit, and each horse four quintals of oats: besides this, there was oatmeal (*gruau*) for the troop, ammunition, fifteen tents of felt, two hundred casks for the conveyance of water, and a pretty large allowance of brandy. The difficulty of procuring all this seems to have been extreme, and would of course be greatly enhanced where an army was to be fitted out for a similar journey. One advantage was possessed in the present instance, which would be still more valuable in the event of a hostile movement in the same direction; one of the most powerful sultans of the Kirghiz offered to accompany the expedition, with a large body of his followers, as far as the Sir-deria. The enmity of these plundering hordes might occasion much inconvenience, and their active assistance would avert the necessity for many troublesome precautions.

The first part of the journey, from Orenburgh to the Moug-hodjar mountains, a distance of four hundred and thirty four versts, lay across a dreary steppe, exhibiting an interminable expanse of slightly undulating country, without a single conspicuous object to relieve the eye. Several rivers, some of them mere winter currents, were crossed by the expedition, and on the banks of the Ileik, the most important of these streams, they found an *aoul*, or village of the Kirghiz. Tents of felt, white or brown, were placed in irregular groupings, and large flocks of sheep pastured in the country around. This was the camp of Haroun Ghazi, the friendly chief who had offered his services as guide and ally. He is described as a handsome and intelligent man; he immediately paid a visit to M. de Negri, the Russian ambassador, and seems to have produced a favourable impression on the minds of his European visitors.

‘On the following day,’ says M. de Meyendorff, ‘I went to visit him. Observing in my way a collection of about fifty Kirghiz, I approached them, and learnt that they were assembled for the purpose of executing the sentence pronounced by the sultan against one of their companions who had stolen a horse. He had been, according to the laws of the Koran, condemned to death; but some of the old Kirghiz having intreated the prince to pardon him, the penalty was mitigated. The thief, half naked, having round his neck a piece of black felt that hung over his shoulders, was compelled by two horse-

men armed with whips, to run on foot as far as the nearest tent. There his face was smeared with soot, and he was driven back to his old station in the midst of the groupe of Kirghiz. A cord was then fastened to the tail of a horse, and the thief was constrained to take the other end between his teeth; in this state he ran behind the horse, which was kept on the trot by two men, while others disciplined the culprit by a smart application of their whips. The greater part of the Kirghiz who were present at this scene, laughed heartily, while some swore; at length, after a course of several minutes, he was released; he went to thank the sultan, who had not witnessed his punishment, and promised never more to be guilty of theft. During this time, the horse of the robber underwent the fate which had at first been intended for his master: his throat was cut; he was then instantly divided and shared, not without much noise, squabbling, and lashes with the whip.'

The second part of the route, including a distance of more than four hundred versts, from the mountains of Moughodjar to the banks of the Sir, the country is a continued desert, unbroken by a single river, and varying only from the dreary flat with scorched and scanty herbage, to the ocean of moving sand, or the naked and sterile hill. Saline lakes, and occasionally a tract of soft and blue clay, yielding to the traveller's tread, with other circumstances of the same kind, clearly indicate the former presence of the sea. In fact, the lake of Aral is known, on testimony not more remote than that of the last generation, to have reached a range of elevations now at a distance of sixty versts; and only a year before the embassy of M. de Negri, the waters of a bay in that inland sea, reached a limit three versts beyond their present shore. The marauders who tenant the oases of these deserts are an unrelenting race. While the expedition was on its way, Haroun Ghazi detached a body of his Kirghiz, to take by surprise the aoul of some hostile horde in the vicinage. The sultan had time to flee, but his flocks, his wives, and his brother Jakach were taken. The females were treated with the utmost brutality, and Jakach, a fine young man of twenty-two, was savagely murdered, the victim of a blood-feud. These bold and restless warriors are the terror of their neighbours, but the Chinese, by adopting the system of immediate and unsparing reprisal, have obtained immunity from their inroads. The Russians appear to have secured a strong interest among these rovers, and will probably make effective use of them in the prosecution of their ambitious projects.

Aghatma was the first place at which the Russians encountered the regular establishments of the sovereign of Bokhara. Previously to this, they had been welcomed by a detachment of cavalry, and before they reached the capital, they were met

by the Couch Beghi, one of the Khan's chief officers, who received them with much state, but with perfect courtesy. During the two day's march which conducted them from this point to the great city, they were incessantly surrounded by the natives in great numbers, notwithstanding the exertions of the police, who used their sticks without mercy or discrimination. The Russian soldiery marched in military order, and in full equipment, while the mob enjoyed the novel spectacle, and seemed especially surprised by the roll of the European drum. It was on the 20th of December, 1820, that M. de Negri and his suite made their formal entry into Bokhara, and had audience of the Khan, who exhibited, we take it for granted, all the pomp he could muster on the occasion. They passed along a vaulted brick gallery, through files of Bokharan soldiery, armed with muskets of all sorts and sizes; they then entered a court where ten or a dozen cannon, without carriages, were ostentatiously displayed; and, at last, after some other variations of regal exhibition, they were introduced to the khan, seated on embroidered cushions. The hall in which he received them

‘ was in length double its width. The khan, placed near the wall, opposite the entrance, had on his left hand, two of his sons, of whom the eldest might be about fifteen, and on his right the couch-beghi. On each side of the door were five men of rank. Two chamberlains supported M. de Negri, who approached within about ten paces of the khan, addressed him in Persian, handed his credentials to the couch-beghi, and sat down. The individuals attached to the embassy remained standing against the wall, on each side of the door. The couch-beghi immediately presented the emperor's letter to the khan; that prince read it aloud; he then requested M. de Negri to order a few of the soldiers into the antichamber, without their arms: the khan, as soon as he saw them, began to laugh like a child. The expression of his countenance is by no means intelligent; he is forty-five years of age; he has a handsome beard, black eyes, olive complexion, and he seems exhausted by the pleasures of the harem. He wore a khalaat of black velvet, adorned with jewels, and a muslin turban, surmounted by a heron plume, and crossed by a golden loop; in this state it resembled the kalewi, the official head-dress of the grand-visir, the captain-pacha, and the kizlar-agassi of the Ottoman empire. The couch-beghi and three other officers wore, instead of turban, a cylindrical bonnet of sable. A master of the ceremonies held in his hand a sort of halbert, surmounted by a silver axe. The presents were carried into another chamber. The audience lasted about twenty minutes; when it had closed, we rejoined, outside of the palace, our escort, which returned to Bazartchi, where it bivouacued in a garden, through the winter. M. de Negri and the individuals attached to the embassy were lodged in Boukhara, in a large house belonging to the couch-beghi.

‘ We remained in this city from Dec. 20, 1820, till March 10, 1821:

the season being then favourable, we returned to Bazartchi. The bivouack in the gardens of that place, appeared to us far preferable to a residence in the gloomy habitations of Boukhara.

‘ March 22, we left Bazartchi; the 25th, we left Boukharia, gratified by our visit, but still more so by our departure.’

We shall not, in this place, enter into the details respecting the countries of Central Asia, which M. de Meyendorff’s inquiries and observations have enabled him to communicate. They are somewhat vague, and we anticipate more favourable opportunities of estimating the present state of our knowledge respecting these imperfectly known regions. In order, however, that we may bring forward all the specific facts within our present reach, we shall insert the following curious extract from the eastern travels of Raphael Danibeg, a Georgian nobleman, published at Petersburg in 1815.

‘ From Cashmere I journeyed to (little) Tibet, a city which I reached after having travelled about two hundred versts in twenty days; it is built on hills and surrounded by stony mountains producing a small quantity of oats, of which the inhabitants mix the flour with milk, and heat it with the addition of butter. So poor are they that this is their only nutriment. I observed there a custom both condemnable and contrary to good sense. If there are many brothers in a house, one woman will be the wife of all; if a boy is born, he takes his name from the eldest, and considers him alone as his father. Much tea is consumed here; wool for shawls is imported from Lassa. All merchandise is conveyed on the backs of sheep, which are loaded to the utmost; from this place to Cashmere, pack-horses are employed.

‘ A great quantity of Russian merchandise might be disposed of at Tibet; the Tchaba would eagerly purchase goldsmiths’ ware and silk stuffs. These people bring from Lassa much goat’s hair, which is forwarded to Cashmere. From Tibet to Lassa is three month’s journey.

‘ It took me forty days to travel from Tibet to Lassa. The journey was very wearisome; the sterility of the soil, the extreme depth of the precipices, the excessive height of the mountains, among which glaciers are found, gave me a feeling of sadness that was increased by the unbroken solitude of these uninhabited regions. At last we gained sight of Yarkand; a city of agreeable aspect, surrounded with thick groves.

‘ It is garrisoned by more than 2000 Chinese troops; their chief is called Amban. There are besides in Yarkand more than 3000 Chinese, who employ themselves in commercial pursuits. The climate is healthy, but the water is bad; there are no handsome structures, but the inhabitants are in easy circumstances. Although I have said that the climate is salubrious, I must except autumn; no where have I found it more unhealthy. During nearly the whole of its con-

tinuance, the sky was covered with clouds. A strange dust, of which no one knows the cause, falls like rain, and renders this season very disagreeable. The extraordinary dampness of the air brings out certain reddish insects, named *karbites* by the inhabitants. The bite of these insects is almost always mortal. When, instead of rain, they see the above-mentioned dust falling, they hope for a good harvest, while they expect an unproductive one, should rain fall in the usual way. This dust is so thick that the rays of the sun cannot pierce it, and this lasts sometimes for seven or eight days; it is at the same time so fine that it penetrates the smallest crevice.

‘Independently of Yarkand, the Chinese are masters of Houdam (Khoten), Gachgire (Cashgar), Aksou, Douroban, and Ily. Each of these cities has a governor of that nation. The Chinese are very numerous at Ily or Kouldja; it is estimated that there are more than 10,000; they are very proud and very idle; they pass their time in smoking. No inhabitant can quit the town without a passport; it is difficult to evade this regulation, for official vigilance is always on the alert. This is one of the methods adopted by the Chinese for the repression of disorders of all kinds.

‘From Yarkand, I reached Aksou in thirteen days. This city, which is not large, contains many well-built houses; it is situated in a valley; it is divided into two parts, one inhabited by Chinese, the other by Mahometans; they keep up a very active traffic with each other.

‘From Aksou, I arrived in three days at Tourfan, a sufficiently ugly little city; it contains nothing curious, because its inhabitants are poor; at the distance of twenty versts are the frontiers of the Kirghiz.

‘Having passed Tourfan, I traversed many wandering nations of Kalmouks, Kirghiz, Kaisaks, and at last reached Semipalatinsk, after a journey of three months.’

Bokhara lies between the 41st and 37th degrees of north latitude, and 61° and 66° 30' of longitude east of Paris.

There is an appendix of natural history. A few plates of no great value occur, but the map is beautifully executed.

Art. VIII. *A Memoir of the Rev. Stephen Morell, late of Norwich.*
By T. Binney. 12mo. pp. 416. London, 1826.

SEVERAL unpretending volumes of religious biography are lying on our table, which we could conscientiously commend for the pious instruction to be derived from their perusal, if a general recommendation of that kind would satisfy either the Authors of those volumes or our readers. Drawn up, for the most part, for the private circle of friendship or religious connexion, they seem to claim an exemption from the severity of criticism. Even a fair appreciation of their intrinsic value, in a literary point of view, might seem harsh and unfeeling to

those who bring to the perusal of the volume the partial feelings inspired by personal intimacy and fond remembrance; and we respect those feelings too sincerely to wish to do them violence, although our stern notions of critical duty may restrain us from gratifying them to the utmost. The number of these publications, and in some cases their injudicious bulk, render it the more difficult satisfactorily to discharge this part of our office. In some cases, the pages of a magazine might seem to present a more eligible vehicle for the short and simple annals of departed worth. But if the public are of a different opinion, far be it from us to contest the point.

The present volume, however, has seemed to demand attention both by its merits and its faults. It is indisputably a clever and an interesting production, though exceedingly far from being what a well written memoir should be, full of all sorts of digressions, and composed in a style which indicates that, both as a writer and a thinker, Mr. Binney is as yet in his novitiate. He has favoured us, in one place, with his notions of biographical composition, of which he says, there are two kinds,—‘anecdote-biography and essay-biography:’ the former, he thinks, is generally the more interesting; the latter, the more instructive. His estimate of the value of anecdotes does not, it will be seen, quite accord with that of Lord Bacon; but waiving this, Mr. Binney has simply described two vicious styles of biographical writing, of which, we should say, the first-mentioned is by far the least exceptionable, and, when scandal and mere gossip or inanity can be excluded, the most instructive, while the last-mentioned is at once the most cheap and the most annoying. An *Essaying* biographer and a sentimental historian are, as literary workmen, well-matched;—a sort of mental button-holders from whom we are anxious to escape. Surely, Mr. Binney must be aware that there are other kinds of biography besides these two. We could specify several other varieties,—diary-biography, epistolary-biography, historico-biography—the genuine *memoir*, biographical romance, and that very rare species which we may be allowed perhaps to describe as *biography-proper*, but which used to be known under the old fashioned and expressive term—*lives*.

It is but fair, however, to state, that Mr. Binney sat down to his task honestly intending to fulfil the simple duty of the Biographer. The volume was to contain as little of his own, and as much of Mr. Morell's as possible. For his deviation from this plan, he offers, in his preface, a whimsical apology. Soon after commencing the work, he laid it aside for six months, and when he resumed his task,—the printer ‘wanted ‘copy’—and—

'I began,' says Mr. Binney, 'an allusion to the topic which, with some reluctance, I consented to touch,—I forgot under the excitement of the moment my judicious resolutions,—I kept on writing because I could not help it,—what I wrote and inserted received a perpetuity before I was aware of its extent,—I found I had made a mistake, and it was irreparable.'

Our readers will commend the ingenuousness of this avowal, more than its wisdom; but a man who makes the public his father-confessor, must not be mistaken for a penitent. Mr. Binney must positively get rid of his unbridled mode of acting and writing, or it will neutralize to a considerable extent his talents, and circumscribe his usefulness. Although we have deemed it necessary to protest, in the outset, against the very *unworkman-like* manner in which he has performed his task, and his awkward attempt to justify it, we are quite disposed to concede to him our free pardon for this his first offence, in consideration of the better qualities which are displayed in the volume, and the correct and important sentiments of which he has made this memoir the vehicle.

Mr. Morell was a young man of singularly amiable and interesting character; and his friends had formed very high expectations of his future eminence, which he seemed on the point of justifying, when it pleased his Heavenly Master to remove him from the scene of his opening usefulness. He was ordained pastor of the Congregational Church at Norwich on the 17th of June 1824, and on the 21st of October following, he expired. The specimens of his talents, the testimonies borne by his fellow-students to his exemplary conduct, and the piety which distinguishes the extracts from his papers, impart to his example, brief as was his career, a useful and monitory character.

When Mr. Morell finally left Homerton College in the year 1823, it was with the expectation of becoming the pastor of a congregation at Exeter. The circumstances which led to his declining that station, are made the occasion of some very free and extended observations by his Biographer on the principles and constitution of Dissenting churches. In fact, they occupy, together with the documents relating to this part of the narrative, nearly a third of the volume; and it is this feature of the work which has more particularly induced us to notice it.

We must confess that, while we give Mr. Binney full credit for the best intentions and the purest motives in making the disclosures alluded to, we regret that they should have been made. Not that we think any considerations of delicacy relating to the parties themselves need have restrained him from giving a fair statement of the circumstances alluded to; but

we fear that the cause of religion is likely to be prejudiced, rather than promoted, by the exposure of the evils and disorders here represented as attaching to the system. No reader of the *Eclectic Review* will suspect its Conductors to be blind or indifferent to the existence of such evils; and we have not hesitated, when an occasion has fairly presented itself, to offer our freest animadversions on the mistaken notions to which, in our opinion, they are chiefly owing. But every fresh case of the kind that is brought before the public, affords a mean triumph in quarters where there exists a ready disposition to watch for our halting; and a spirit the reverse of that charity that "rejoiceth not in iniquity," leads the ecclesiastical partizan to exhibit these particular cases as average specimens, and to found upon them calumnious charges against the general body of Dissenters. Nor is this, perhaps, the worst consequence of such disclosures. Individuals who have hitherto kept aloof from joining any religious society, are thereby furnished with a plausible pretext for still remaining unconnected with the Visible Church, and for living in the neglect of Christian communion.

One of the principal points at issue between Congregational Dissenters and the Episcopal and Wesleyan Communions, respects the right inherent in every Christian Society to choose its own pastor. This is justly considered as one of the fundamental principles of our Dissent, a sacred, invaluable, and inalienable privilege attaching to every citizen of Christ's Church. The proper grounds of this privilege are the solemn personal responsibility of every individual in the matter of his own religious belief, and the voluntary and spiritual character of Christian fellowship. 'No man,' it has been remarked, 'can either have an inherent right, or derive from the civil authority a political right, to be received by an individual, or by a body of individuals, in the capacity of a spiritual instructor. His claim to be so received, must be of a moral nature, must arise from his qualifications and character. To receive a man in the character of a teacher, without examining his claims, without making our reception of him depend upon the truths which he preaches, is an act of implicit faith or submission wholly unauthorized by the Gospel and infinitely perilous*.' The opposite system, which denies the laity a voice in the election of their minister, placing his appointment in the hands of secular men, and converting the presentation into an article of merchandize, is so palpable a departure from primitive usage, so gross a usurpation on Christian liberty,—that, let

* Conder on Protestant Nonconformity. 12mo. p. 108.

our practice as Dissenters be attended with what evils and disorders it may, we can never consent to give up this part of the liberty with which Christ has made us free, for the principle of ecclesiastical establishments.

If Dissenters err, it is not and cannot be, in our opinion, as regards this fundamental principle, but with respect to some of the consequences or conclusions which they suppose to follow from it. And here, we admit, there is room for much misunderstanding and pernicious mistake. The very word election, more especially in this country, is apt to mislead, or to suggest associations foreign from the proper nature of a religious transaction. Persons are too apt to proceed to the election of a pastor as they would to that of a vestry clerk or member of parliament, jealous, and it may be proud, of their franchise and their qualification. Thus, our political freedom may be in part the source of the democratic tendencies which are sometimes carried into concerns ecclesiastical. Notwithstanding all the evils attendant on popular elections, however, Englishmen would not be very easily persuaded that the close-borough system or a mere *cong   d'   lire* from the Crown or the Patron, would be the more constitutional and desirable mode of proceeding. But the Christian minister, it must be recollected, is not the representative, but the ruler of his congregation: his capacity is not legislative, but magisterial. His business is to execute, not the will of the people, but the will of Christ, and to dispense his laws and institutions. It is as a teacher and guide that he is to be chosen for the sacred office, not as a public servant. Yet, this distinction is, we apprehend, too often lost sight of.

But what is election? Does it either include or preclude nomination? Does it, in fact, necessarily imply more than acquiescence in appointment? Is there not a wide difference between personal and collective choice? The answer to these questions, it seems to us, would bring out some other mistaken ideas on this subject.

In the first place, then, in all cases of popular election, we find that the right of nomination resides, not in the community at large, but in certain individuals, and is quite distinct from the right to elect or to vote. Certain candidates, whose qualifications have been ascertained, are brought forward, and the exercise of the elective franchise is limited to the approval or rejection of one or more of the parties nominated. It is not at the option of the electors to set up or choose absolutely whom they please. Such a right, conceded to the community, would be a most dangerous and pernicious one. And thus it is in other cases. In the election of a director or a

medical officer, there is always a nomination apart from the ballot which determines the appointment.

Now nothing is, we apprehend, more certain than that, in primitive times, the nomination and the election of Christian bishops were in different hands; the appointment originating at first with the Apostles, and subsequently with the elders and heads of the Churches, the election depending on the suffrages of the people. 'And when any were appointed or sent by the Apostles or other, the people of their own voluntary will with thanks did accept them; not for the supremacy, imperie, or dominion that the Apostles had over them to command as their princes or masters, but as good people ready to obey the advice of good counsellors, and to accept any thing that was necessary for their edification and benefit.*' That cases might occur, in which even the nomination originated with the people, and when both the appointment and the choice would take place as by acclamation, we are not disposed to question. All that we wish to point out is, that to nominate or appoint to an office, and to ratify that appointment by public suffrage, are two things very distinct; and that the latter only necessarily belongs to the people at large, or is a necessary condition of either civil or religious liberty.

If the appointment of a parish minister were suspended, in like manner, on the suffrages of the parishioners, it could no longer be considered as an invasion of their ecclesiastical rights, that the nomination originated with the rulers of the Church; although it would still be a serious evil, that the right to nominate should be vested, as it is, in persons of all sorts of creed and character. But the evil inseparable from popular elections in the Church of England, is, that in throwing them open to the parish, irreligious and immoral men are invited to concur in the election of a Christian pastor.

The evil and abuse are of the same description, differing only in degree, when a Christian church is brought down to a level with a mere club or subscription society, by conceding the right of election to all persons choosing to hire a pew in the chapel. On this point we have great pleasure in citing Mr. Binney's remarks.

* A church, as has been repeatedly stated, is a voluntary society of holy men. These men are contemplated by Independency as conducting their own affairs; and, in fact, the great purpose of their association, is, that they may possess the power of doing this inde-

* Declaration signed by Cranmer and the other Bishops at Windsor Castle.—Stillingfleet's *Irenium*, Part II. ch. vii. § 2.

pendently of those who, either as Christians, cannot be regarded as possessing authority to legislate for them; or who, as men of the world, have no shadow of a right, even to whisper their wishes or their will, in the business of a kingdom "which is *not* of this world." But, this fundamental principle, which constitutes the very "prop and pillar" of rational and religious dissent from established churches, is, apparently, forgotten, criminally forgotten, in the present conduct of many independent societies. Subscribers, as they are called,—persons who pay so much for sittings in the building, become possessed, by that circumstance, of a right to vote in one of the most important transactions of a church—the choice of a minister. This is as unscriptural as any established, national enormity. It is true, the church may often meet by itself, but then, it knows that, in general, it has to place a great dependence upon the support of the hearers for the very benefit respecting which it is met to consult; and hence this *christian* society has got something else to attend to, besides the simple purpose of securing a pastor; and this something else is to regard, to a certain extent, the sympathies and aversion, the taste and wishes of persons, who, whatever may be their character, yet, persevering in a refusal to make a public profession of their faith, can only be considered by a church as unregenerated men. What can be expected from this? But, what can be expected from such possessing, as they often do in *committees of management*, consequence and power? What but heated and unhallowed animosities! Christians themselves are but imperfectly sanctified, and there is quite danger enough from the remains of indwelling sin in *them*: but many whom they permit to act and intermeddle in their affairs, are not supposed to be sanctified at all. It is true, many in the congregation may be believers; and it is also true, that some of them are much better men than many in the church,—but, the greater number are believed, both by themselves and others, to possess no pretensions whatever to actual conversion. Now this departure from the pure and elevated principles of Independency, is one great cause, if not the greatest, of all that shades and conceals the loveliness of its image. Hence the agitated aspect it frequently assumes; hence the supposed deceitfulness of the region it inhabits; hence the smoke, and dust, and volcanic eruptions, that deform and darken the purity of its sky.

'I do not enter into the expediency of the measure adverted to: I have nothing to do with that; I take theory and fact, and if, when placed in contact and comparison, the coincidence is immensely incomplete,—it is not my fault. The principle of expedience is not to be employed to subvert the fundamental positions of reason and religion. If it be found that Independency cannot possibly exist without this unnatural coalition, why then the argument for dissent is at an end; it is falsified by fact; and it becomes us to return to our venerable Mother, humbly acknowledging our schismatical mistake. "The presumptuous intermeddling of worldly, unsanctified spirits with ecclesiastical concerns, (as it has been observed with reference to this very subject,) has been the source of almost every error

in doctrine, and enormity in practice, from the time of Constantine to the present day. Nor is dissent of much importance except as it affords an antidote to this evil."—Certainly not: dissent is nothing without this; it is itself a great evil, unless it secure a great good; and that good is the preservation to christian men of "*that liberty with which Christ has made them free*,"—a liberty, among other things, to act for themselves, unfettered and uncontrolled, either by the assumption of ecclesiastical authority on the one hand, or the interference, on the other, of worldly government and worldly men. But in many churches, whose speculative construction presupposes the exclusion of this evil, the custom to which we refer again creates it. If our principles really cannot be realized—cannot be acted upon from the general state of society around us;—if our theory is to be only a delineation in a book, or the picture of an "introductory discourse;"—if the evils from which we profess to flee still follow and must follow us;—why then, we repeat, let us return at once to the system and the church from which we dissent,—and dissent, as it appears, for no great or adequate advantage.

That the evil to which we advert, is the very thing from which we profess to escape,—that the cause of independent disorders, which is here regarded as the *greatest*, is just the consequence of an approach to the state of that community from which we profess to dissent, and which ridicules or reproaches us for those very disorders which flow from an improper approximation to itself—this may be presumed, I think, from a circumstance of common occurrence, and of profound significance. It is notorious, that, at those times when the *people* in the Establishment have an opportunity of showing what they are, by possessing the power to choose a minister for themselves, scenes occur, far more disgraceful and disgusting than were ever recorded in the annals of Dissent. Why is this? Why is it, that that very Church, which looks down with something like contempt on our disturbances, can so far surpass us at times in the magnitude and bitterness of its own? Why is it, that we read in the public prints, of occurrences, within the pale of the National Church, which far exceed the utmost climax of congregational confusion? Why? The reason is plain; *there*, the parishioners are the people, and as such, or as pecuniary subscribers to the particular service in question, they have a right to vote for the temporary teacher, without any regard to a profession of piety at all. Hence, the consequence is such as might be expected from the excitement and contention of such moral materials. Now, by giving to the congregation in a dissenting meeting-house consequence and power, dissenters go back again to what they say they have left,—they approximate to the mixed and worldly character of the Established Church, and, of course, they catch the contamination of its evils. Hence, however strange it may seem to some, it is true, that the very distractions which darken the aspect of dissent when cursorily compared with the dignified composure of "*the Mother of us all*," actually arise from an inconsistent and unconstitutional approach to that Mother's worldly and indiscriminate indulgence. There can be no doubt, that from this circumstance many

of our most calamitous occurrences arise; hence, the social discussions amongst us sometimes sink almost to a level with the low brawls of a parish vestry, and the choice of a minister resembles the contested canvas for an episcopalian lectureship.' pp. 268—274.

The right of election, then, we must contend, is vested in the church at large, and the church exclusively. This, however, does not preclude a discreet, respectful, and becoming deference to the judgement and feelings of any individual members of the congregation, if such there be, whose acknowledged wisdom and piety entitle them to be consulted. It may be that they do not willingly exclude themselves from Christian fellowship;—that the fault does not rest with them, but with the church itself. This is clearly the case when the terms of communion are schismatical or arbitrary. And even if the individual be withheld from becoming a member of the Church by insufficient reasons, still, he may be personally entitled to respectful consideration in this matter—not, indeed, because he is a ten-shilling or a ten guinea subscriber, but because, it may be, his opinion deserves to weigh with those in whom the right of election is legitimately vested, far more than the opinions of some score of silly members. The rights of the church are not to be contentiously,—we were going to say, insultingly exercised. It ought to be a matter of regret, not of triumph, if there are in the congregation persons of respectability and apparent piety, who are excluded, in such a case, from taking an ostensible part in the proceedings, and, from sanctioning a choice in which they are not less interested than the members themselves. More especially, should the 'church' form a minority in respect to numbers, talent, property, and (if such a case be possible) respectability, the exercise of this right of choosing a pastor for the congregation, becomes so invidious, that it requires to be very prudently and modestly managed; otherwise the subscriber may be led to think that it were as well to let the king, the bishop, or the squire choose for him, as his tailor and shoemaker.

The fact is, that no plan or system can be unexceptionable, or can work well, so long as Dissenting churches comprise the *minority* only of their respective congregations. This is so unnatural, and, we must say, so disgraceful a state of things, to whatsoever causes attributable, that, where it prevails, evil must ensue. It is a case which was never contemplated by the Apostles; and its tendency is to defeat the very design of the institution of a Christian church. For what are the ends of such an institution, but to exhibit the Christian profession in its purity, and to cherish and afford scope for the communion of saints? In order to this, a church ought to comprise all

who are visibly, or, in the judgement of charity, believers. If it does not, the line of separation between the visible church and the world becomes nearly as undistinguishable and undistinguishing in a Dissenting, as in a national church ;—with this important difference only, that, in the one case, the world is indulgently comprehended within the pale, while, in the other, it is made itself to comprehend a considerable portion of the visible church. And if the communion of saints, instead of being enjoyed exclusively among the members of the church, should be found subsisting substantially among those whom that church excludes, wherever the fault lies, the design of such Christian association becomes so far nullified, and the inducements to enter the sacred enclosure are destroyed. And the evil tends to propagate itself. The force of example operates more and more to reconcile well-disposed and serious-minded persons to content themselves with a vague profession and a life long neglect of the ordinance of the Lord's Supper; while the church suffers, not merely negatively by their loss, but positively by its inevitable deterioration. A Christian church, whether it exclude the faithful disciple of Christ from its communion, or whether its communion be declined by men of acknowledged piety, whether it be itself intolerant, or from any cause have sunk into disesteem, may be considered as in circumstances highly disadvantageous alike to the cause of religion and the spiritual interests of its members. A moral stagnation, to a greater or less degree, will inevitably ensue. Small churches thus shut up, like close rooms, have need to be well ventilated.

But to return to the question of election. Admitting this right to reside in the members of the society, and in no others, still, it is necessary to ascertain how far this right extends, and what it embraces. There must be a previous nomination. Is that to be the result of mere popular suffrage? Have the people the right and power, not only to elect by their votes, but to nominate by their voice?

As this is a question which we should not be able to answer to the satisfaction of all our readers, we shall content ourselves with affirming, that Independency does not require that the reply should be given in the affirmative. It is not absolutely necessary to either the being or the well-being, the liberty or the prosperity of Christian churches, that we should hold, as many do, the right of every church to call upon any one of its members to become its servant or its chairman,—in which capacity alone the minister has been supposed to differ from the other gifted brethren. We readily admit, that the liberty of prophesying is not to be restricted by either episcopal, presbyterian,

or popular ordination. Ordination always respects office, and to preach is not an office, but a function. Whatever restrictions prudence, expediency, and the discipline of the Church may impose on the exercise of the function by individuals not invested with any distinct office in the Church, every Christian man is at liberty to teach others, who has the opportunity and the ability to do so,—whether in the sabbath-school or in the cottage. He no more requires to be licensed by ordination to preach, than to pray. A large class of efficient religious instructors, comprising the students in our colleges, Sunday-school teachers, schoolmasters and others, preach or teach without any such previous designation.

But the pastoral office, as well as the office of the Evangelist or Christian missionary, includes much more than this, demanding higher qualifications and involving higher responsibilities: and we cannot admit that the call or suffrage of the people is all that is requisite in this case. We conceive that the right of private judgement is pushed to a very unreasonable length, when it is imagined that every member of a Christian society, however ignorant, is a competent judge of a minister's qualifications. The right of popular election involves no such absurdity as this. That right has not for its object the indulgence of individual caprice, but the protection of the churches of Christ at large against papal or secular domination. It is less as a personal, than as a collective right, that it is valuable. It was never imagined by our forefathers, that every good woman in the church was to be called upon for her opinion whether Mr. A. was a good preacher and made good sermons, whether he was too high or too low in doctrine, too legal or too argumentative; that the Teacher should thus submit to be taught;—that the candidate should be placed at the bar of the church as a petitioner or as a criminal, and that the choice of a pastor should be a species of Saturnalia in the church. Most pernicious in its tendency is the delusion which the members of churches are suffered to labour under in this respect; and what is the consequence? Mr. James uses stronger language, perhaps, than the fact warrants, but there are too many cases to which it applies, when he says: 'The choice of a successor' (on the removal of a minister) always brings on a crisis in the 'history of the church.' Mr. Binney says:

'The power of choosing a minister produces a feeling unfavourable to religious result, as it leads all, in some degree, to listen rather as judges than disciples. At certain periods this is essential; but, in the minds of many, the feeling frequently continues; it is too congenial to the dominant propensity of human nature to be readily relinquished;—hence often a variety of evils; hence, the rude remarks, the vulgar

impertinence of some of all ranks and both sexes ; hence, the general custom of regarding *how* a thing is said, rather than the thing itself, though the most momentous within the compass of thought. With the consciousness of a minister as "their servant for *Christ's sake*," many are disposed to think him such *for their own*, and to occasion disorder by unreasonable demands on his time, attention, and *docility*. The freedom from priestly domination, laid as the basis of the system, will excite, at times, such a feeling of independence, as will expand into something like popular tyranny. Sensitive to encroachment, some will discover it where none was designed, and oppose themselves to the *moral* authority of virtue and wisdom ; and others, or the same, from the like principle, will seem to think it inconsistent with liberty to bow even to truth itself ; as some republicans are observed to be domestic despots, appearing to think it an oblivion of principle to acknowledge the *sway* of filial or conjugal love. The influence of intelligence, it was said, was legitimate, but there are kinds of influence any thing but this ; there is a nameless something, which seems possessed of the most contradictory attributes ;—while the *love* of it, affords the philosopher the most direct scriptural reply to the question, "*whence cometh evil ?*"—the possession of it, seems, by common consent, to render worthlessness and folly respectable ; it can attach authority and distinction to weakness, and elevate into eloquence unmitigated absurdity. "The best of men are but men at the best ;" systems the most perfect may excite feelings and prompt conduct, much to be deplored, in those frail beings who hardly know how to appreciate their perfection ; hence, many of the evils we lament, and many inconsistencies almost too palpable to be believed : a society of equal brethren, subject to the capriciousness and tyranny of one man ;—a fraternity of christian brethren divided into petty factions by the feuds and jealousies of opposite pillars ;—an independent expounder of God's word, subject to the insults of captious criticism ;—and a holy, devoted minister, tortured under the fangs of that worst of all possible personifications of Heresy and Antichrist—a haughty, unfeeling, dominant deacon !

The latter part of this paragraph touches upon points to which we shall advert hereafter. It seems that Mr. Morell was annoyed beyond all endurance by the impertinence of the members of the Exeter congregation and the vexatious opposition of one dominant individual. His ordination, he was told, it would be necessary to defer for nine months or more,—during which, of course, he was to consider himself as on probation ;—a most delightful predicament for a man anxious to acquit himself of the faithful and independent discharge of the pastoral office. 'Nor could it render the labours of the pulpit very 'easy and delightful,' remarks Mr. Morell's father to his Biographer,

'to be favoured with a never-ending succession of friendly visiters, recommending him, at one time, to alter completely his style of com-

position, at another, to avoid certain phrases, which, though just in themselves, might be deemed objectionable; at another, to be less argumentative; at another, to be more fervent, or more solemn, or more practical in his applications. Truly, I wonder not at the extreme depression of his spirits which overwhelmed him, which unfitted him, in his own estimation, for the duties of the pulpit, and which betrayed itself, without his stating the cause, in every letter he wrote.

p. 146.

If this be Independency, we had almost said, let it perish. But, in truth, such a system is doomed, without any commination of ours, to wither under the moral blight which has seized upon it. No wonder that Mr. Morell was rendered, as he says, by seeing and feeling so much of the evils of a 'vulgar democracy,' almost disaffected to the system. But he adds, with a good sense and Christian feeling that will serve to illustrate his character:

'Independency is a very different thing from that nondescript anomaly which bears its name at Castle-street; for the constitution of that place is as opposed to our real principles, as these principles are to the national church. Our grand fundamental laws are, that since religion is a personal thing, and since we are responsible both for our belief and practice to God alone, we decline the interference of any human authority, and worship God with those forms, and after that manner, which conscience dictates;—that a number of faithful men who voluntarily associate together for purposes of mutual edification, partaking of the symbols of a Saviour's dying love, constitute a church of Christ;—that such companions of the faithful, holding allegiance only to the Great Head of the Church, cannot be *commanded* by any human power either in matters of doctrine or ceremony;—that since their union was voluntary, and for purposes of mutual edification, they hold within their own hands the power of excluding from their society any members by whom the religious welfare of the entire body is injured, of refusing admission to any with whom they cannot harmonize, and of receiving into their communion those who may help and further their religious prosperity;—that, on the same grounds, the assembled church have the right of electing their own pastor, that the minority are bound peaceably to submit to the will of the majority, and that any dissensions and separations on this ground are decidedly sinful, bringing upon the consciences of such factious individuals the guilt of an unrighteous schism. These, so far as I understand the subject, are the grand principles on which our churches are founded; at least, they are my principles, and the more I have reflected, the more convinced do I become that they are both rational and scriptural, congenial with apostolic practice, and in unison with the spirit of genuine christianity. These are the reasons why I am a dissenter.' pp. 279—81.

If, however, the people be not competent to exercise the

office of *triers*, by what, it may be said, is their voice or vote to be guided? Our reply would be, by the evidence laid before them, that the individual nominated to be their pastor, is properly qualified by his attainments, piety, and moral character for the sacred office. On this point, they cannot well be too strict or too inquisitive; whereas it is notorious, that, in many cases, where there prevails a fastidious and captious spirit with regard to the services of the pulpit, there exists a scandalous negligence in ascertaining the real character of the individual. How could it possibly happen, that a minister leaving a station in debt or under charges of a more criminal nature, should be able to preach himself into the good graces of another church, and to become their pastor, were it not that some persons are less particular in ascertaining the character of their minister, than that of their cook, or butler, or warehouseman? Such cases have occurred; and though, thank God, they are rare, they are sufficient to shew that something is amiss in our practice.

We say, then, that the nomination or recommendation of a pastor to a Christian church, ought both to precede and to guide the public suffrage, and that the members of the church are not to be so much asked for their opinions, as required to signify their will,—whether they will concur in accepting the party so recommended to their choice in the character of their Teacher, Friend, and Guide, and will pledge themselves to honour and support him as such. Let them be called upon to exercise their good sense, not in criticising his sermons, but in judging of the testimony borne to his character and qualifications. Let them be taught to distrust their own judgement, and to stand less on their likings and dislikings, without neglecting their duty or foregoing their rights. If it be attempted to force upon them a man of heretical doctrine or doubtful character, let them be taught to unite as one man, to drive him from the sanctuary; but let them not be suffered to abuse their birthright as Christian freemen and Protestants, by substituting for either sacerdotal or Erastian tyranny, a vulgar, wrangling, factious democracy.

But by whom, it may be said, is the right of nomination to be exercised? We recognise no apostolic order, no archiepiscopacy, no oligarchy under the modest name of Conference, no Board, no Bench. This is true, but still, all the power of nomination we are disposed to contend for, as requisite in the first instance, might be exercised, without any assumption of authority, by such ministers, or others, as might be applied to by a destitute church for their recommendation and advice. We have no apprehension that any voluntary deference which

a Christian society might pay, in this respect, to neighbouring ministers or heads of colleges, would lead to a compromise of their independence. Such nomination in many cases does virtually take place; and much inconvenience and disorder might be obviated, were churches to exercise over each other, under such circumstances, an affectionate superintendency. A recommendation coming from a minister personally acquainted with the circumstances of the congregation, as well as with the character of the candidate, and personally respected and beloved, would naturally have peculiar weight with the members at large; and though it would not supersede their right of election, either collectively or individually, it might often save them from a mistaken choice, or from having recourse to less open, direct, and eligible means of procuring a supply or a settled pastor. In fact, instead of hear-say or chance nominations, awkward applications from candidates, or secret cabals, we would have this introductory part of the business so managed—and we think it easily might be—as that no danger of dispute and wrangling could arise from the definitive decision being left to the voice of the church.

‘In an Independent Church,’ says Mr. Binney, ‘the people possess the power of conducting all the affairs of that church; the government of the little community is essentially popular and democratic; the union of members is a union of equals.’ He adds: ‘The theory is beautiful as a speculation, and it would be equally so in fact, if men were equally perfect with the system itself.’ Admitting Mr. Binney’s description of the theory of Independency to be correct, we need go no further for proof that an Independent church is not a Scriptural church; and he has unconsciously pronounced a condemnation on the system. The institutions of Christ are not Utopian speculations: they are adapted for the edification and preservation of his Church as consisting of believing men, but men of like passions and infirmities with other men. And if Independency must be built up on the ruins of common sense, it has nothing in unison with the institutions of Divine wisdom. But let us examine these positions.

‘The union of members is a union of equals.’ This holds true, properly understood, not of an Independent church only, but of every religious society,—of the whole Visible Church. There is “one Lord, one faith, one baptism,” one salvation, one heaven;—and rich and poor, peer and peasant, the philosopher and the clown, all “meet together” in the house of God as fellow-men, fellow-sinners, and, if converted men, as brethren. But neither the New Testament nor the theory of Indepen-

dency, in any other point of view, cancels or requires the compromise of civil distinctions.

'The government of the little community is essentially popular and democratic.' If so, it is not the government of Christ's Church, which is essentially spiritual and theocratic. What! Is God's minister the creature of a democracy? One would imagine from this, that an Independent minister is a sort of hireling, annually chosen, dismissable at will, and whose functions and office are alike determinable at the pleasure of the ruling mob. It is not Mr. Binney's intention to convey such an idea as this; but his incorrect language affords countenance to a most mistaken and injurious view of Independency. How can that be an essentially popular and democratic government, which excludes all popular legislation, and confides the administration of rule to a permanent officer in whom is recognised a higher authority than any which the people can confer?

'The people have the power of conducting all the affairs of the Church.' And so have the people of England the power of conducting all the affairs of the nation. In either case, if the assertion be meant to refer to *foreign* assistance, it is correct. Ours is an independent nation, and we glory in our independency as Britons. But if it be meant, that 'the people,' in an Independent church, have power to conduct their own affairs, not only independently of foreign assistance, but irrespectively of all organization and government, we must say that the theory is any thing but beautiful, and that the fact is otherwise.

The affairs of the church are, public worship, religious discipline, the admission of new members, the providing of funds for the support of the minister and the disbursement of expenses, and the relief of the poor. What part of these affairs, we beg to ask, are conducted by the people? Public worship is conducted by the minister and the clerk or choir; and the people have not quite so much to do with the conducting of the service as in the Established Church. Religious discipline can be maintained only through the medium of the pastor, and it is only in extreme cases that the people are called upon to concur, as in the sentence of suspension or exclusion. The admission of members always is, or ought to be, the result of nomination and private conference and inquiry, conducted by the pastor and the deacons or other chosen members. All other affairs are conducted, for the most part, by the deacons. And though not only the members are consulted, but, of necessity, sometimes, the subscribers also, especially when matters of finance are concerned, we have generally found that, in Inde-

pendent churches, as in other communities, 'the few appoint, and the many obey.'

We know not, however, what sort of Independent churches there may be in the West of England. Mr. Binney seems to represent them almost as so many debating societies.

'The voice of the society decides every thing, for to it every thing is referred: any necessary, or supposed necessary measure, is proposed and discussed; each member is at liberty to express his opinion; the majority determines the matter, their opinion being considered as the expression of the collective judgement of the church.'

This description will just as aptly apply to a parish vestry-meeting or to any other open committee. Of course, Independent churches must, on certain occasions, have business to transact, which can be conducted in no other manner; they have, however, their chairman and his church-wardens, the deacons. So far, there would seem to be nothing in this account peculiarly characteristic of Independency. Episcopal and Presbyterian churches proceed in a similar way. The practice, however, of proposing and discussing every measure in full church-meeting, is assuredly not common to *all* Independent churches, nor does it form any essential part of the system. In our opinion, it is neither recommended by its wisdom, nor justified by Scripture precedent, nor conducive to the peace or edification of the body. What were 'the seven' whose appointment is recorded in the sixth chapter of Acts, but a committee, strictly and literally such, for the conducting of the daily ministration? What are Dissenting deacons, whose appointment is generally rested on this precedent, but a committee? A great part of the details of church matters must be confided to their management; and we have reason to think, that, in a majority of instances, their powers are, if any thing, too extensive and absolute, rather than too circumscribed. We can positively assert at all events, that we have known deacons actually order the tiling of the conventicle to be repaired, a new pew to be fitted up, an old cushion to be replaced, bills to be paid, a poor member to be relieved, and other ecclesiastical arrangements, without any reference to the body corporate, or giving a single brother opportunity to express his opinion! On the other hand, we have heard of matters being brought before a society, and discussed, which common prudence and common sense might have led the 'people' to devolve upon their officers, or which even those might have been "set to judge" and decide, who were "of least esteem in the church." But we must protest against making Independency answerable for imprudencies and follies of this de-

scription. Dissenting churches were never designed to be made theatres of discussion and debate. A church may be considered as a sort of open committee; and every one who has had the least experience, well knows how ill adapted such a body is to entertain discussions or to transact business. The only prudent or practicable method of determining matters of detail, or such as are likely to give rise to debate, is by means of a sub-committee deputed and chosen by the general body. The term committee has not found its way into our religious nomenclature; but the practice extensively prevails. Where there is the proper number of deacons, they form, in fact, a standing committee. It ought not, however, to be taken for granted, that they must in all cases be the only proper persons to have matters of business referred to their decision or management.*

And now once more to advert to the choice of a pastor, it may be submitted, whether many of the evils complained of might not be obviated, by devolving the preliminary steps and the necessary inquiries on some three or four or more members specially entrusted with the business. It might be that, by this means, the jealous spirit of franchise might find gratification and vent in the choice of such committee, before the final appeal came to be made to the body, by which the appointment must be ratified. The representative principle is an admirable one for preventing the collision of great bodies, and it admits of being very usefully applied in the smallest communities.

The causes to which the 'evils of Independency' are attributable, are classed by Mr. Binney under four heads: 'doctrinal extravagance; absurd expectations; departure from the principles of the system; and the nature of the system itself.' In the above remarks, we have endeavoured to shew that the last-mentioned cause is not fairly and truly set down as the source of the evils ascribed to it, but that they class under the third head; to which, did our limits admit, we should be able to add further illustrations. The first and second of these

* Mr. James, in his *Church-member's Guide*, remarks that, 'in some cases, the *unscriptural* plan of committees has been resorted to, that the tyranny of lord-deacons might be avoided.' It may be presumed that he refers to committees chosen from persons not members of the church; otherwise, the plan would not easily be shewn to be unscriptural, although that condemnation applies in all its force to the case he describes, that of a deacon who is at once 'the patron of the living, the bible of the minister, and the wolf of the flock.' Can that be a 'popular and democratic' system which admits of such things?

causes, Mr. Binney has treated of at some length, and many of his observations are very forcible and important. By doctrinal extravagance, the antinomian pestilence is chiefly intended, which assuredly is not endemic in Independent churches only.

‘Wherever it appears, the angel of peace departs. Fostered by perversions of scripture, and indulgent to human depravity, it begins by libelling God, and ends in corrupting man. Without intellect, it cannot be convinced; without feeling, it cannot be mortified; with nothing to learn, instruction is unnecessary; with nothing to do, exhortations are absurd; with malignant selfishness, it delights in diminishing the number of the redeemed; and without the capacity of benevolent desire, it surveys the wreck of the reprobate with savage satisfaction. It has nothing to hope, for all is attained; it has nothing to fear, for sin is harmless: eternally elected, anxiety is guilt; eternally sanctified, contamination is impossible:—it first abuses an eternal truth, and then subsists by an eternal lie.’ p. 214.

This is not more strong than true, but it is a strength bordering on a strain, and the preceding paragraph is in very bad taste. Mr. Binney may become a very good writer, if he do not aim at being a fine one, or permit his pen to run at random.

Under the head of ‘absurd expectations,’ occur the following judicious remarks.

‘The fact is, in our religious community two evils are often committed, both unfavourable to the preacher, the combined effect of which he is compelled frequently to feel, which of course increases and exasperates the influence of each:—*boys* are preposterously encouraged to preach, and then they are insulted for not being *men*.—The Son of Mary, “*to whom the spirit was given without measure,*” began at the age of thirty his public career: the sons of the nineteenth century can commence, soon after passing the moiety of the period. The example is not introduced for the purpose of insisting on its *literal* imitation, as that would be impossible; but surely from its *spirit*, something might be learned by teachers themselves; while, from the facts of every-day existence,—the unalterable course of man and nature, a people might learn, if they would, what to expect with propriety from the inexperienced and the young.—A very youthful minister cannot be a “*tried*” and mature character; to insult him for immaturity, is irrational and cruel; to wait with candid confidence, will at once be benevolent and wise;—but, to insist in insinuating, as is frequently done, a necessity for the appearance of personal acquaintance with certain peculiarities of feeling,—this, I do not hesitate to affirm, on the known and acknowledged principles of human nature, will lead, in some cases to designed, and in others to unconscious, hypocrisy.’ pp. 238, 9.

We shall make room for one more paragraph.

‘The extensive public engagements of many dissenting students,

is greatly injurious, I am persuaded, to their personal happiness, their public reputation, and, what is of most importance, their solid pastoral utility. The first suffers, by their subsequent and rational regret, in discovering the grand error which prevented their previous attainment, of what, now, can never be attained:—the second, by the vicious and tumid style which immature minds generally contract, and which, by remaining immature, they never relinquish:—and the third, the most disastrous of all, by what the reader most likely has frequently observed. The young man acquires a mode of preaching, suited, perhaps, to temporary attraction, but far from being adapted to permanent advantage; it conveys nothing; it excites, but does not instruct; the people assemble to hear, not to learn; and they retire, to judge the preacher, but not themselves. The influence in such a case is reciprocal, and on both, bad; the taste of the audience is diverted from what is nutritious to what is stimulating; and instead of hearing in the desk the simple solemnity of earnestness and truth, you observe the criminal display of rhetorical affectation. No one need hesitate to affirm, that, the commonness of such facts, by excluding from the church apostolic instruction, and by producing in the world a sentiment of contempt, is most deeply injurious to solid and permanent ministerial success.

‘It is dreadful to observe, under such circumstances, with what sentiments a congregation of sinful beings will habitually assemble;—the preacher—the sermon—is the grand attraction. The social worship of the Great Supreme—the most sublime engagement of earth or heaven—appears but a secondary purpose;—the hearing of Holy Scripture, seems like a necessary, but tedious delay;—the feast to be furnished by the preacher absorbs all attention, and afterwards affords a topic for the tongue. And what renders it dangerous to censure such proceedings, is the fact, that this solemn amusement involves a deep deception, which both parties unconsciously practise on themselves. The incessant readiness to hear, though in fact it arise from no such principle, is yet regarded as a proof of spiritual vitality and the love of Christian ordinances: and the incessant readiness to preach has such an appearance of fervid and active zeal, that to suspect it, is like a voluntary surrender of your own claim to conversion, although, all the time, it is nothing in the world but a particular form of the worst of weaknesses.’ pp. 163—5.

Mr. Jay, we believe, has somewhere ventured to say, that he never knew *the pews* to be in fault where the pulpit had not been to blame. The people require to be better taught; for, after all, Mr. Binney’s four causes of the evils of Dissent resolve themselves into one—ignorance; ignorance of Scripture, ignorance of the principles of Christianity and the grounds of moral obligation, ignorance of the principles of Dissent, and ignorance of themselves. And how can this be remedied but by effective religious instruction? The preacher whose object is to “please men,” cannot be the faithful “servant of Christ.”

If he "reprove, rebuke, exhort," he will have need of much "long-suffering;" for, in every church, there are those "who will not endure sound doctrine." But, were due pains taken, on proper occasions, to instruct the people generally on all points of Christian duty, social as well as personal, including the subject of Christian institutions, the nature of the pastoral relation, and the grounds of Protestantism, there can be no doubt that the peace and prosperity of Dissenting churches would be far less liable to interruption or decline.

Art. IX. *Arvendel*; or Sketches of Italy and Switzerland. 8vo. pp. 124. Price 3s. 6d London. 1826.

THESE sketches bear the stamp of an elegant and elevated mind, and they have the charm of piety superadded to all the interest of poetry. We speak of the prose sketches; for the Author's verse is not equal in merit to his narrative style. Endued with fancy, feeling, and enthusiasm, with the poet's eye, and something better than the poet's heart, whether from indolence or from want of skill, his 'lines' are not much above mediocrity. But, as a prose-writer, his sketches only leave us room to regret that they are so brief and few.

The design of the volume is to fix and perpetuate the remembrance of certain scenes and impressions which the Writer is anxious not to forget. These sketches are intended, we are told, to serve 'simply as stones of memorial.' 'In a day in which many youthful wanderers visit the classic shores of Italy, he wished to offer at least this slender effort to connect in their minds the interests of Truth and of Eternity with the claims of external beauty and Art.'

Childe Arvendel is of course the Author. May we be permitted to express our regret that this thin disguise has been adopted? The only end to be answered by it, is, that it enables the Writer to speak the more unreservedly of himself in the third person; but we question whether this compensates for the unpleasant effect of so very slender an artifice. A manly, simple-minded egotism is far more interesting. Such names as St. Clair, Albert, and Arvendel, remind us too strongly of Hervey and Mrs. Rowe, or the Author of *No Fiction*.

The *Widow's Tale* is very simple and touching, but it will not afford a detached extract. Albert, whose portrait amid the ruins of Rome, we are assured, was taken from the life, is a delightful character, on which the mind loves to rest. Some readers, perhaps, will feel a curiosity to learn something further respecting Albert's sister. The Author of "*May you like it*"

could, no doubt, tell us all about her. As a specimen of the sketches, we cannot do better than extract part of Arvendel's reflections on Rome.

'It was beneath the awful dome of St. Peter's, that Arvendel met his valued friend St. Clair. Many kindred feelings had long united their affections..... They walked together down one of the vast aisles in perfect silence. They retraced their steps—they stood beneath the mighty dome—crossed slowly to another aisle—paused often to contemplate each mighty vista, and appeared to receive impressions which neither were willing to explain. The symmetry, the vastness, the depth, the beauty, the lightness of the architecture, give St. Peter's a character of loftiness and of perpetuity which is, perhaps, unequalled by any other edifice. It bears forward the thoughts irresistibly to that Eternity of which it is the emblem.

'Arvendel met his friend daily at St. Peter's. Often, when the wind swept along the vale, and the air was sickly and damp without, they entered St. Peter's, and breathed the softness of a heavenly climate, and walked in all the peace and luxury of a moral enchantment. St. Clair found it continually a growing emblem to him of Heaven and Eternity. It was to Arvendel the presence-chamber of the Monarch of the world, rather than the scene which a sinner would select in order to meet his God; and yet he felt, that, were he in affliction, he would take shelter there—that the soft air, the vast space, the rich and varied beauty, the upward aspirings of that stupendous dome, assisted the weakness of the mind, and diminished sensibly the pressure and the importance of human things. Such was the power of this structure upon the imagination of Arvendel, that, when he quitted Rome, it was a serious impression to him to recollect that he might see St. Peter's no more. Yet were there thoughts, connected with this edifice, of a kind the most opposite, and of a tendency the most painful.'

* * * * *

'“With similar views,” observed Arvendel, “how perfect a contrast of feeling have I experienced sometimes, when standing within that majestic edifice of St. Peter's. This hour, the quietness, the warmth, the beauty, the fragrance, the light, the solitude, the vastness of the scene, have placed me in an element with which earth has been scarcely connected. I have felt detached from all human and immediate interests. The presence of God has cheered my spirit, and united me to all the lofty objects of eternity. The love, the grace of the great Saviour and Benefactor, have carried their ineffable consolations to my heart; and I have longed for the wings of a dove, that I might flee away and be for ever at rest. The next hour, the scene has been wholly changed: I have seen the multitude kiss the image, which was that of Jupiter, and is that of St. Peter; I have heard the addresses to God in a language which the people cannot understand; I have considered the repugnance of the government to education, the jealousy with which the diffusion of the Scriptures is regarded:—and all the previous enchantment has vanished from my mind! I

have been compelled to turn from the magnificence of art, from the beauty of sculpture, from the lofty aspirations of an outward edifice, from the balmy breath of a fragrant atmosphere, from the fine emblems of heaven and of eternity, to the appalling consideration, that the beams of Truth have feebly irradiated these walls, that the chillness of a moral death reigns eternally within them ; that the very structure, which had given the former enchantment to my senses and my heart, owes its existence to the ambition and despotism of human crime, and that, in very truth, these magnificent buildings, in the words of an energetic writer, are ‘ as triumphal arches erected in memorial of the extermination of that Truth which was given to be the light of the world.’—How fearful is the consideration, that all the best faculties of the mind and of the hand have thus been seized by a foreign force, and made instrumental against the happiness of their possessors, and against the glory and authority of Him who called them into existence !”

Art. X. *An Essay on Mind, with other Poems.* 12mo. pp. 152.
Price 5s. London. 1826.

THAT this little volume is the essay of no ordinary mind,—that it discovers considerable talents, informed by extensive reading, no one, we think, can hesitate to admit. We wish we could add, that the judgement and poetical skill displayed in the principal poem are equal to the power of thought which has been exerted in its production. If ‘ethical’ poetry be the highest of all poetry,—and as it is the highest, so, it is the coldest and most barren region,—metaphysical poetry may be pronounced to be the deepest of all poetry,—deep as the abyss—the very chaos of fancy. Akenside, we need not be reminded, has made philosophy speak the language of poetry, and his *Pleasures of Imagination* is a splendid achievement. But he is likely to stand alone. The subject of the present Essay is decidedly ill chosen, and the most brilliant success alone could have redeemed this original fault. In order to this, a style far more remote from the sparkling, crackling style of Pope, with his sardonic grin and ever-recurring antithesis, or from the tinsel and affectation of Darwin, should have been adopted. Philosophical thoughts require to be clothed in philosophical language, which is always clear, simple, and colourless. Obscurity is, in such writings, the greatest of faults. But this *Essay on Mind* is perpetually running into enigma, and the constant attempt to convey abstract propositions in metaphorical language, can be compared only to those ingenious little works for children, called Hieroglyphic Bibles, in which passages of Scripture are expressed by pictures. The Author has indeed had the precaution to affix to each book, a commentary under the name of an

analysis; but how far this will answer the purpose of a key, our readers shall judge. The following is part of the analysis of the first book.

‘The poem commences by remarking the desire, natural to the mind, of investigating its own qualities—qualities the more exalted, as their developement has seldom been impeded by external circumstances—The various dispositions of different minds are next considered, and are compared to the varieties of scenic nature: inequalities in the spiritual not being more wonderful than inequalities in the natural—Byron and Campbell contrasted—The varieties of genius having been thus treated, the art of criticism is briefly alluded to, as generally independent of genius, but always useful to its productions—Jeffrey—The various stages of life in which genius appears, and the different causes by which its influence is discovered—Cowley, Alfieri—Allusion to the story of the emotion of Thucydides on hearing Herodotus recite his History at the Olympic Games—The elements of Mind are thus arranged, Invention, Judgment, Memory, and Association—The creations of Mind are next noticed, among which we first behold Philosophy—History, Science, and Metaphysics, are included in the studies of Philosophy.’

Now for the text.

‘ Since Spirit first inspir’d, pervaded all,
And Mind met Matter, at th’ Eternal call—
Since dust weigh’d Genius down, or Genius gave
Th’ immortal halo to the mortal’s grave;
Th’ ambitious soul her essence hath defin’d,
And Mind hath eulogiz’d the pow’rs of Mind.
Ere Revelation’s holy light began
To strengthen Nature, and illumine Man—
When Genius, on Icarian pinions, flew,
And Nature’s pencil, Nature’s portrait, drew;
When Reason shudder’d at her own wan beam,
And Hope turn’d pale beneath the sickly gleam—
Ev’n then hath Mind’s triumphant influence spoke,
Dust own’d the spell, and Plato’s spirit woke—
Spread her eternal wings, and rose sublime
Beyond th’ expanse of circumstance and time:
Blinded, but free, with faith instinctive, soar’d,
And found her home, where prostrate saints ador’d!
‘ Thou thing of light! that warm’st the breasts of men,
Breath’st from the lips, and tremblest from the pen!
Thou, form’d at once t’ astonish, fire, beguile,—
With Bacon reason, and with Shakespeare smile!
Thou subtle cause, ethereal essence! say,
Why dust rules dust, and clay surpasses clay;
Why a like mass of atoms should combine
To form a Tully, and a Catiline?
Or why, with flesh perchance of equal weight,
One cheers a prize-fight, and one frees a state?’

Why do not I the muse of Homer call,
 Or why, indeed, did Homer sing at all?
 Why wrote not Blackstone upon love's delusion,
 Or Moore, a libel on the Constitution?
 Why must the faithful page refuse to tell
 That Dante, Laura sang, and Petrarch, Hell—
 That Tom Paine argued in the throne's defence—
 That Byron nonsense wrote, and Thurlow sense—
 That Southey sigh'd with all a patriot's cares,
 While Locke gave utterance to Hexameters?
 Thou thing of light! instruct my pen to find
 Th' unequal pow'rs, the various forms of Mind!

' O'er Nature's changeful face direct your sight;
 View light meet shade, and shade dissolve in light!
 Mark, from the plain, the cloud-capp'd mountain soar;
 The sullen ocean spurn the desert shore!
 Behold, afar, the playmate of the storm,
 Wild Niagara lifts his awful form—
 Spits his black foam above the madd'ning floods,
 Himself the savage of his native woods—
 See him, in air, his smoking torrents wheel,
 While the rocks totter, and the forests reel—
 Then, giddy, turn! lo! Shakespeare's Avon flows,
 Charm'd, by the green-sward's kiss, to soft repose;
 With tranquil brow reflects the smile of fame,
 And, 'midst her sedges, sighs her Poet's name.
 ' Thus, in bright sunshine, and alternate storms,
 Is various mind express'd in various forms.
 In equal men, why burns not equal fire?
 Why are not valleys hills,—or mountains higher?
 Her destin'd way, hath destin'd Nature trod;
 While Matter, Spirit rules, and Spirit, God.' p. 5—9.

This last line, to say nothing of other objections which lie against it, is so exquisitely equivocal, that whether it be meant that spirit rules matter, or that matter rules spirit, is riddle-me-ree. In reviewing a poem, we do not expect to be required to enter the lists of polemical discussion; we shall therefore waive any animadversions on the Author's doctrines. We must, however, protest against the flippancy with which some subjects are treated, and the rash and self-complacent manner in which sentence is passed on the illustrious men referred to. Thus, while Lord Byron is styled, very affectedly 'the Mont Blanc of intellect, who o'erlook'd the nations and shook hands with Time;'—and Jeffrey, the Northern Aristarchus, is described in the language of fulsome praise, as

' The lettered critic of a lettered age,
 Who *justly judges*, rightfully discerns,
 With wisdom teaches, and with candour learns ;'—

Leibnitz is compared to 'the owlet meeting the eagle (Newton) at the sun.' The following lines are in a sounder spirit of criticism.

' Let Gibbon's name be trac'd, in sorrow, here,—
Too great to spurn, too little to revere !
Who follow'd Reason, yet forgot her laws,
And found all causes, but the ' great first Cause :'
The paths of time, with guideless footsteps, trod ;
Blind to the light of nature and of God ;
Deaf to the voice, amid the past's dread hour,
Which sounds His praise, and chronicles His pow'r !
In vain for *him* was Truth's fair tablet spread,
When Prejudice, with jaundiced organs, read.
In vain for *us* the polish'd periods flow,
The fancy kindles, and the pages glow ;
When one bright hour, and startling transport past,
The musing soul must turn—to sigh at last.
Still let the page be luminous and just,
Nor private feeling war with public trust ;
Still let the pen from narrowing views forbear,
And modern faction ancient freedom spare.
But ah ! too oft th' historian bends his mind
To flatter party—not to serve mankind :
To make the dead, in living feuds, engage,
And give all time, the feelings of his age.
Great Hume hath stoop'd, the Stuarts' fame t' increase ;
And ultra Mitford soar'd to libel Greece !'

We gladly turn from these barren and dazzling themes, to the green spots which indicate the genial flow of feeling in the minor poems. The following, we think, will best please our readers.

' *Stanzas, occasioned by a passage in Mr. Emerson's Journal, which states, that on the mention of Lord Byron's name, Captain Deme-
trius, an old Roumeliot, burst into tears.*

' Name not his name, or look afar—
For when my spirit hears
That name, its strength is turned to woe—
My voice is turned to tears.

' Name me the host and the battle-storm,
Mine own good sword shall stem ;
Name me the foeman and the block,
I have a smile for *them* !

' But name *him* not, or cease to mark
This brow where passions sweep—
Behold, a warrior is a man,
And as a man may weep !

- ' I could not scorn my Country's foes,
 Did not these tears descend—
 I could not love my Country's fame,
 And not my Country's Friend.
 ' Deem not his memory e'er can be
 Upon our spirits dim—
 Name us the generous and the free,
 And we must think of *him* !
 ' For his voice resounded through our land
 Like the voice of liberty,
 As when the war-trump of the wind
 Upstirs our dark blue sea.
 ' His arm was in the foremost rank,
 Where embattled thousands roll—
 His name was in the love of Greece,
 And his spell was on her soul !
 ' But the arm that wielded her good sword,
 The brow that wore the wreath,
 The lips that breathed the deathless thoughts—
 They went asleep in death.
 ' Ye left his HEART, when ye took away
 The dust in funeral state ;
 And we dumbly placed in a little urn,
 That home of all things great.
 ' The banner streamed—the war-shout rose—
 Our heroes played their part ;
 But not a pulse would throb or burn—
 Oh ! could it be *his* heart !
 ' I will not think—'tis worse than vain
 Upon such thoughts to keep ;
 Then, Briton, name me not his name—
 I cannot choose but weep !

Art. XI. *Rural Pictures and Miscellaneous Pieces*. By J. W. Slatter.
 F.cap. 8vo. pp. 138. London. 1826.

THE love of nature, as it is the source of the purest of our
 enjoyments, is also the true fountain of poetical inspira-
 tion. Poetry is the interpreter of nature ; it is the language
 in which she speaks to the heart ; and the very lisplings of
 that language have charms for us. These *Rural Pictures* are
 not in the highest style of Art. The style of the poetry may
 be considered as about half way between Goldsmith and
 Bloomfield ; but this will convey to our readers a pleasing idea
 of the character of the composition. A genuine love of na-
 ture, a taste for the simple, gentle pleasures and soothing

emotions which rural scenes are able to inspire, and a mind not unconscious or forgetful of the things which are unseen, and which are the archetypes of all the forms of beauty in the visible world,—are, if we mistake not, possessed by the Author of this volume. The subjects chosen scarcely admit of the display of much originality; but, to set against this disadvantage, they have this recommendation, that they never tire. But the reader shall judge.

‘EARLY PLEASURES.

‘ Who that has felt, what nature always feels,
That inward joy which strong attachment yields,
To local objects stedfastly allied,
Sweet smiling source of many a hope beside,
Yet owned no feeling half inclined to pain,
When wandering o’er his favourite haunts again?
Parent of change, wealth’s influence meets the eye,
And beauty yields to cold gentility!
Thus, unobserved, I take my silent stand,
And view effects by mere refinement planned;
But all is fled that charmed a truant hour,
And gave the sun of hope a double power.
No more th’ embowering vale with pleasure teems,
Where fancy once pursued her golden dreams,
When schoolboy shouts once hailed the morning ray,
And pleasure caroled at the close of day;
Mute is the echo that its larum rung,
When o’er the wave the moon serenely hung,
And sportive peasants, ranged promiscuous round,
Caught with delight the tabour’s merry sound:
The giant oak that gathered in its shade
The evening group the village mastiff bayed,
Retains its site, but other faces share
The smiles of joy still gaily circling there,
While, on its singed top, the branches grey
Denote the silent progress of decay;
Beneath its wide-stretched canopy concealed,
When parting mists the distant scene revealed,
Once the green sheltering boughs, so fair to view,
Hung an adventurous stripling’s locks with dew,
Who, the poor matron early to beguile,
Excite her wonder, and provoke her smile,
Oft with delight, while all beside was still,
Mocked the hoarse cuckoo, with a deal of skill:
Pleased with the echo of his mimic strain,
Paused for a moment, and then mocked again.
She too, how blessed, has reached that healthful shore,
Where all is peace, and life deceives no more:
Beneath the shelter of their favourite tree,
Scene of past sports and harmless revelry,

Some silver-bearded tenant of the vale,
 With serious grace repeats his simple tale,
 And points, with trembling hand, to where, more blest,
 The bold rude heroes of these pastimes rest.
 But why the morning of this busy scene
 More sweet than all succeeding life has been ?
 From the mild influence of its real cause
 No fancied bliss its brief existence draws :
 These paths so fertile wore no trace of care,
 The present pleased, the morrow too was fair ;
 Some secret movement cheered the troubled hour,
 And lovelier sunshine followed every shower :
 Though in its nature of celestial birth,
 Such tender chains connect the mind with earth,
 Till mercy kindly terminates the span,
 That bounds the present littleness of man,
 And, like the gale to frozen waters given,
 Dissolves each link, and wafts the soul to heaven.'

It is unfortunate that the first couplet should be disfigured by what can scarcely be meant as rhyme. In general, Mr. Slatter's versification is equally polished and correct. We shall make room for one more specimen of the 'rural pictures.'

' THE HOLLY TREE.

' Now dark and slowly o'er the withered plain,
 With howling storms and tempests in his train,
 December creeps with halting pace along,
 While through the leafless forest, rising strong,
 The northern blast roars fearfully sublime,
 Congenial music in the ear of Time ;
 Who hurrying onward in his high career,
 Casts his dark shadow on the closing year.
 See, through the gloom one pleasing object rise,
 Which the loud fury of the storm defies.
 Ah ! lovely plant, thy beauty pleads in vain
 Against the rustic's hatchet from the plain ;
 Thy blushing honours rural custom claims,
 To aid the simple pleasures of her dames,
 Who o'er the polished hearth's ascending blaze,
 The berried branch in frequent clusters raise.
 Another scene is thine, that hallowed place,
 Where mercy clothes the minister of grace,
 And where, in triumph, from life's weary road,
 The simple Christian lifts his soul to God ;
 Within those walls I've often loved to view
 Thy glossy leaf, and fruit of brighter hue ;
 One eye, at least, thy mingled shades can please,
 And, by inspiring recollections, ease
 A heart to feel for human sorrows prone,
 And more for those of others than its own :

Oft in our peaceful home, that sheltered nest,
 Where still our best affections love to rest,
 And memory guards her treasures to the last,
 Or dwells with pensive joy on pleasures past,
 The conscious mind, assisted by her power,
 The treasured sweets of every passing hour
 Can bring again to second life, and view
 Their joys as pleasing as when first they flew :
 And here, when gathering on the pictured wall,
 Lit by a friendly ray from taper small,
 Grotesque and huge the evening shadows played,
 Each infant laughing at the form he made,
 This beating heart such joys remembers well,
 Which winter's rage nor fortune's frown could quell ;
 Shared by a mother, in whose watchful eye
 Affection, lingering, looked for ever nigh ;
 To her the holly's annual branch supplied
 Themes for instruction, and reproof beside ;
 When, one by one, bright faces gathered round
 Maternal knees, to catch the welcome sound
 Of that dear voice that hushed the infant fold ;
 Each listener gazed in wonder, as she told
 Of past events, from distant ages brought
 By rustic offices to present thought ;
 While starry midnight hushed the world in sleep,
 How shepherds watching their recumbent sheep,
 By Jordan's stream, in Bethlehem's lonely vale,
 Heard angel voices in the passing gale,
 That told, in lofty strains, the sons of earth,
 The joyful tidings of a Saviour's birth ;
 While, by the radiance of a single star,
 A hoary band conducted from afar,
 The pilgrim magi trod the pathless wild,
 And at the manger blessed the holy child.'

Among the miscellaneous pieces, there is a very pleasing one 'on seeing an infant playing with a shadow;' and the stanzas which succeed are very touching. Some of the pieces are too palpably imitations. The following poem will please, we think, by its picturesque elegance.

• THE DRUID.

• Hark ! from Mona's woody steep,
 Rising from the sleepless main,
 Rolling solemn, wild, and deep,
 Sounds the hoary Druid's strain.

• Hark ! his gory fingers stray
 O'er the harp's prophetic strings.
 Hope expiring lists the lay,
 As its awful burden rings.

' See! beneath the leafless oak,
 Blasted by the lightning's breath,
 Dimmed by sacrificial smoke,
 Sits the minister of death.
 ' Horror in his mien appears,
 Lit by many a ghastly smile;
 Pity, bathed in hopeless tears,
 Sighs in agony the while.
 ' Through the dark mysterious grove,
 Perched the withered oaks among,
 Where the hovering spectres move,
 Sounds the raven's dismal song.
 ' Round the rude but hallowed pile,
 Reared by many a ruthless hand,
 Muttering mystic rites the while,
 Now the white-robed brethren stand.
 ' Now again the chorus swells,
 Breathing from the awful lyre:
 Death upon the music dwells,
 As its Runic tones expire.'

Art. XII. 1. *Statements of Dissident Members of the Committee of the Edinburgh Bible Society*; in Reference to its Separation from the British and Foreign Bible Society and Publication of its "Second Statement." 8vo. pp. 40. Edinburgh. 1826.

2. *Letters in Defence of the British and Foreign Bible Society*, addressed to a Friend in the Country. Letter the First. 8vo. pp. 22. Letter the Second. pp. 32. Edinburgh. 1826.

3. *A Letter addressed to Robert Haldane, Esq.*, containing some Remarks on his Strictures relative to the Continent and to Continental Bible Societies. By C. F. A. Steinkopff, D.D. 8vo. pp. 38.

4. *Statement of the Committee of the Edinburgh Bible Society*, with Respect to a Conference which took Place between them, and a Deputation from the Committee of the British and Foreign Bible Society on April 4, 1826. 8vo. pp. 54.

THESE pamphlets demand the attention of our readers, and they would have received earlier notice, had it not been our wish to wait for certain impending publications which have not yet appeared. Mr. Gorham has been at his 'dirty work again,' and Dr. Thomson has followed him in a personal attack, of which we shall only now say, that any good man would infinitely prefer being its subject, to having been its author. There are symptoms which seem to call for the lancet,

rather than for the pen. There is a wrath which even a soft answer cannot turn away, which is more pitiable than it can be provoking. But we indulge the hope that the mood may cool down to temperate; and we willingly defer our final rejoinder to these two gentlemen till, having heard all their arguments and all their abuse, we may be enabled to answer them, not, we hope, according to their spirit, but in a temper more worthy of the cause. Our observations on the pamphlets before us shall, therefore, be very few.

Dr. Steinkopff's Letter, the first in the order of publication, breathes a most amiable and conciliatory spirit. At the same time, it points out the very defective nature of Mr. Haldane's information, rebuts several of his charges, and concludes by pointing out the practical difficulties which the Committee will have to contend with in carrying into effect the measures which have been forced upon them.

‘ That such difficulties actually exist, may be proved not only by the concurrent testimony of the foreign clergymen resident in London, belonging to different churches and nations, but also by that of many respectable ministers and gentlemen in various parts of the Continent, who are decided friends of the British and Foreign Bible Society, and whose character places them above the suspicion of exaggeration.* And here I may remind you, that the British and Foreign Bible Society itself cannot circulate any English Bibles except those of the authorised version, without note and comment, and all these must be printed at the presses of the two Universities, or by the king's printer. At present no such Bibles printed in England are admitted into Scotland, because the king's printer there claims an exclusive privilege of printing them for that part of the British empire. Suppose, then, that Bibles in the English language, according to the authorised version, and without note and comment, should be printed abroad and imported into this country, the law would unquestionably be put in force against those who imported and circulated them. Let me apply this to foreign parts. Certain rights and privileges are also enjoyed there; thus, for instance, the Orphan House at Copenhagen has the exclusive privilege of printing Bibles and Testaments for Denmark; and though in other parts of the Continent any printer may print the Scriptures of the authorised version, yet if an attempt should be made to publish and circulate editions from which the Apocryphal books

* A late letter from the Secretary of the Danish Bible Society in Copenhagen, contains the distinct declaration, that neither the Government nor the people will allow the Danish Bible to be circulated, except in the authorised version, which includes the Apocrypha.

Letters recently received from Saxony, Würtemberg, Nassau-Usingen, and other parts of Germany and Switzerland, all concur in representing the difficulties which would attend the distribution of the German Bible without the Apocrypha.

are excluded, without the sanction of the civil and ecclesiastical authorities, and without the friendly consent and active co-operation of the Continental Bible Societies, which enjoy the patronage of Government, such a measure might, I apprehend, eventually lead to the prohibition and confiscation of such unauthorised editions, and the very persons who print, import, and circulate them would be liable to prosecutions at law. But, admitting even that individuals were at liberty to circulate Bibles without the Apocrypha, and there were found persons also willing to receive them, such circulation would still be very limited without the co-operation of national, provincial, and district Societies.* Those who are correctly acquainted with the state of the Continent must be aware, that all institutions, including those of a moral and religious nature, are, generally speaking, placed under the inspection of some department of the state. What, then, let me ask, is the *duty* of the Christian philanthropist? Surely *not* to oppose himself to the established regulations of those states whose subjects he proposes to benefit; *not* to maintain, with unyielding pertinacity, his own peculiar views, and refuse to do good in any way but that which he deems to be the best; *not* to adopt measures which would, in many cases, inevitably close the door against him, and preclude the admittance of the benefits he proposes to confer. Surely if there be any line of conduct pointed out more distinctly than another to our institution, it is this: to follow the leadings and the openings of Divine Providence;—to avoid all needless occasion of offence;—to preserve that encouragement and protection which is now extended by the civil and ecclesiastical authorities of Protestant States;—and carefully to avoid provoking, without necessity, the opposition of those countries wherein the Society has not yet been recognised and approved. And you must allow me to add, that as it is by following *this* line the British and Foreign Bible Society has, under the divine blessing, conferred incalculable benefits on mankind, so it is by pursuing the same path we may expect continued and increasing facilities. It is not by indiscriminate obloquy and reproach that either individuals or nations can be benefited; nor is it by arrogating to ourselves, exclusively, the character of the people of God, that we are most likely to convince others of our claim to the title, or to lead them into the path of peace and safety. Not only does it appear to me perfectly consistent with Christian principles to adopt all prudent and honest means of conciliation, but such conduct seems to be dis-

* ‘The great importance of national and provincial Bible Societies appears from this circumstance, that in the kingdoms of Sweden, Saxony, and Hanover, a general collection in aid of the funds of their respective Bible Societies, has been made in every Protestant congregation. A similar collection is annually to take place in all the Protestant churches in the Prussian dominions, for the benefit of the Prussian Bible Society. Could all this have been accomplished without the sanction of the highest civil and ecclesiastical authorities? Assuredly not!’

tingly enjoined by that heavenly charity which "suffereth long and is kind."

The Statements of the Dissident Members of the Edinburgh Committee, we have read with the highest satisfaction. The presumed unanimity of that Committee under all the circumstances of the case, appeared to us one of the most extraordinary things that we had ever met with. Delightful as is the view of brethren dwelling together in unity, we could not help secretly adverting to the remark of the inspired apostle on one occasion—"even Barnabas also was carried away." The Dissident Members whose statements are here put forth are, the Rev. H. Grey, A. M.; John Campbell, Esq. of Carbrook; the Rev. Edward Craig; the Rev. John Brown; and the Rev. Gilbert Wardlaw;—'Daniels in judgement,' Dr. Andrew Thom-son sneeringly calls them, and he terms their united statement a 'flagrant and affecting *felo de se*.' Mr. Grey, in particular, appears to be the object of his jealousy or spleen: he is not, it seems, so chaste a writer as the Editor of the Edinburgh Christian Instructor, and is, therefore, insulted over by this ecclesiastical Ishmaelite; but he may be, nevertheless, the better Christian. We, too, recommend our readers to procure and read this document, without pledging ourselves to concur in all its statements. Let them weigh well the following remarks.

'It appears to me,' says Mr. Grey, 'that the London Committee have gone to the full extent of what just Protestant principles require, in fixing the bounds of our connection with foreign societies, and in securing our funds from all Apocryphal misapplication whatever, in time to come; and that when it is determined that the Bibles we issue from our depositories at home or abroad shall uniformly be issued bound, comprising the genuine Canonical Books only, and that no money grants shall be given in aid of any editions that are to contain the Apocrypha, we do all that, as a Society, we are authorised to do. To determine for foreign churches or individuals, what they shall be permitted to do with their own money, and to require them to be decided by our authority as to which books they shall retain and which they shall reject, wears to me, I confess, the character of an intolerant usurpation over the consciences, and over the personal liberties of men—an error of which the Reformed Churches and citizens of Great Britain, who possess all their advantages on the principle of letting truth fight her own battles, ought to be the last to set an example. For though we readily acknowledge and claim the right, as men and as members of society, of forming our associations with whom, and on what terms, we please; yet, as Christians and members of a Christian Society, it appears to us, that charity and equity do not permit us to withdraw from men, and to refuse them our co-operation in a good work, namely, in disseminating

the genuine Scriptures, simply because they are mistaken, and act conscientiously on their mistake, in another and totally distinct part of their proceeding, namely, the dissemination of the Scriptures combined with the Apocrypha. Our having the command of more money than our neighbours,—for this, I apprehend, lies at the root of our assumption,—does not entitle us to ride over the heads of men, to require them to be of our opinion before they have heard our arguments; to be Protestants, in fact, before they have read the Scriptures.—What answer should we make to a foreign Society which, happening to hold the opinion, that the Minor Prophets were a spurious appendage to the Scriptures, should require us, on pain of their disowning and withdrawing from us, to issue no copies in which these books were contained? Should we not indignantly reply, ‘Pray have the goodness to confine yourselves to your own affairs; whatever may be your opinion, you shall neither invade our consciences as Christians, nor our liberties as Britons and members of society, by imposing your views upon us.’ The fact of our opinion respecting the Apocrypha being well founded, and theirs respecting the minor prophets erroneous, does not alter the merits of the case. Catholics and Lutherans are as conscientious in many cases, though not so well informed in their opinions, as we, and the right of interference and dictation must be admitted to be on both sides equal.

‘While our Committee disclaims the assumption of legislative power by the parent Committee, it appears to me to be itself chargeable with affixing, on its own authority, to the fundamental law of the Bible Society, two new regulations never before heard of or submitted to discussion here, or in the meetings of the parent Society; first, that, as a Bible Society, we can have no transactions with other Societies but upon the terms of their holding the same canon of scripture with ourselves: secondly, that, while limited by our primary law to the circulation of the Canonical Books without note or comment, we are also limited to the employment exclusively of agents bound by the same regulation,—so that any agent of a foreign Society employed in the circulation of that Society’s books containing the Apocrypha, say among Catholics, is thereby disqualified for disposing of any of our books without the Apocrypha among any class of Christians whatever. The world, it appears to us, must be wonderfully altered before we can expect to be so accommodated in our peculiar sentiments as to find the means of doing good extensively on terms like these.

‘The jealousy our Committee feels at the possibility of contact with the Apocrypha, seems to amount almost to superstition—as if the Bible might be in some degree defeated or paralysed in its effects by standing on the same shelves, or issuing from the same depository with books of an inferior character. The extension of this principle might lead to the requirement that all men and implements, printers, printing-presses, booksellers, porters and carriers, employed in Bible Society agency, should have renounced all purposes, and be disqualified from all application not strictly conformable to the objects of the Society. Our embracing the opportunity of presenting a pure

Bible by the hand of an agent, who, in his other hand, carries a Bible mixed with Apocrypha, does not, in our apprehension, either lessen the tendency of the pure Bible to do good, or render that Society answerable for the bad effects accruing from the Apocrypha; which, in giving the one, professedly renounces and disowns the other.

The question of the Apocrypha is an old question. The venerable Reformers of our national churches had it among the rocks and breakers through which it was their task to pilot their bark. It was settled, not to the satisfaction of the purer, then called the puritanical part of the Church; for the Apocryphal books, under the designation Apocrypha, had a public and legal sanction given to them, being placed in the authorized version under the inspection of the community at large. All the faithful compilers and translators of the Scriptures, from Jerome downwards, seem to have made it an object rather to fix the character of the Apocrypha as of human origin and fallacious authority, than entirely to cancel and suppress it. And although the Council of Trent, by including it in the Canon, has bestowed upon it a more formidably pernicious character, yet, supposing the total suppression of it could be at once abruptly obtained in Catholic countries, we may question—as it will still continue to be appealed to by Catholic priests and religious writers—whether such suppression would not awaken suspicions of defect and mutilation in the Scriptures, that might be removed by an inspection of its contents, and at the same time confer upon it the mysterious importance that is apt to attach to a thing unknown. While the British and Foreign Bible Society keep their hands entirely clear of it, one of the happiest modes in which they could exert their influence on Foreign Societies would certainly be, to induce them to give the Apocrypha a separate place in their Bibles, as has been done with such good effect in our own. Our Reformers displayed to the Catholic, and to the Semi-catholic part of the community, that they were not jealous of the influence of these books while they came accompanied by the pure word of God. And did they not soon drop out of all ordinary editions as an unnecessary and cumbersome appendage? Did not all serious students of the Scriptures learn to distinguish the genuine from the spurious?—They contain some valuable sacred history that must have remained unknown to us, but for the narration of the achievements of the Maccabees, without which, we humbly conceive, we should have been at a loss to make out St. Paul's reference in his rapid enumeration of classes of nameless worthies who underwent fierce and mortal persecution, from the 35th to the 38th verse of the xith chapter of the Hebrews. We should hold it matter of regret if this history were suffered to fall into entire oblivion and neglect, except among antiquarians in sacred literature. And even the absurd legendary stories, which are only fitted to dishonour the word of God if mistaken for the work of Inspiration, have an interest attached to them, and a use, provided they come to us merely as literary curiosities of a very ancient date, illustrative of the influence which the sacred writings, popularly known

and universally acknowledged, had on the meanest national literature of the Jewish people.

‘ Though I would be very far from presuming to question the motives of men manifesting so much zeal for the cause of truth as our brethren of the Edinburgh Committee, yet it appears to me, that an equal zeal, tempered with a more patient and tender consideration of the circumstances of the inhabitants of the Continent, would have led them to hesitate, and ponder, and review their deliberations, before coming to the remorseless resolution, that it is better to abandon the work altogether, than to do it with any mixture of imperfection—better to leave extended provinces and populous cities destitute of the word of God and of the means of obtaining it, than admit to foreigners, of whatever character, the right of judging for themselves, of the eligibility of means to be used for enlightening and evangelizing their native lands. That cause had need be impregnable in the strength of its merits, that admits of such modes of defending it.’ pp. 13—16.

The Third Edinburgh Statement we shall have occasion to notice hereafter. In the mean time, we beg particularly to call the attention of our readers to the “ Letters in Defence of the “ Bible Society,” signed Amicus, which contain some highly curious and important information respecting the Edinburgh proceedings. How far the statements are correct, we have no means of ascertaining. Dr. Thomson styles the Writer ‘ a ‘ sixpenny slanderer,’ and accuses him of ‘ utter and shameless ‘ calumny,’ and ‘ sheer malignity’—and this, merely, because he has given, as it should seem, an incorrect ‘ form’ to a real occurrence. If we are rightly informed, however, Amicus is not a man to be put down in this manner. As far as regards Mr. Haldane, that he should not have been a subscriber to either the British and Foreign Bible Society, or to even the Edinburgh Bible Society, up to the year 1821, is, we confess, so incredible that we are fain to think Amicus must be mistaken. The paramount ascendancy, too, which he ascribes to that gentleman in the Edinburgh Committee, involves such a libel on that illustrious body, that we cannot help being a little incredulous. But time will shew. The five gentlemen who have done themselves honour by their firm but temperate protest, are not, we have reason to believe, the only dissentient members. There is sedition in the camp.

Nothing is more extraordinary in the whole history of this extraordinary controversy, than the sudden illumination which has flashed like lightning from North to South, respecting the unlawfulness of binding up the Apocrypha betwixt the two boards of the Bible; when, in fact,

‘ from the Reformation in Britain to this very day, the Bible along

with the Apocrypha, has been constantly and generally circulated throughout the three kingdoms,—no edition of the Scriptures of a folio, quarto, or even octavo size, being ever printed without the Apocrypha by the king's printers and universities. Yet never,' remarks this Writer, 'so far as I have heard, has a single complaint been made on the subject by persons whose consciences were aggrieved, nor a single step been taken to induce the competent authorities in church and state to remedy an evil which, in reference to the Continent, is now declared to be abominable. In place of any symptoms of alarm or dissatisfaction, we find that even the most distinguished and pious ministers of Christ, within and without the establishment, throughout England and Ireland, and very generally throughout Scotland, have for centuries back employed, without scruple, such adulterated copies of the Scriptures in their public ministrations.'

Amicus goes even so far as to suppose it highly probable, that the *pulpit Bibles* of the Ministers of St. George's, Lady Yester's, and the New North Church, or the Bibles belonging to pulpits formerly occupied by them, *contain the Apocrypha!!* Yet, all copies of the Holy Scriptures containing the Apocrypha, are affirmed by the Edinburgh Committee to be 'spurious Bibles.' Our universities print and issue, our clergy use and sanction by their use, spurious Bibles. Our family Bibles are almost all spurious.—Is it possible that such a senseless clamour as this can impose on the religious public?

Not only are all our English quarto Bibles 'spurious,' according to the definitions and arguments of the Edinburgh Committee, but the Bible, as read and valued by Fenelon and Pascal,—the Bible which effected the Reformation, is described by Dr. Andrew Thomson as a book that, 'under the general name of the Bible, is so compounded and arranged *as to satisfy almost every variety of taste and belief*. Such are the lengths to which this pretended zeal for 'the purity' of the sacred volume has been carried.

'I am no advocate,' says Amicus, 'for circulating Apocryphal Bibles when it can possibly be avoided; but I do shudder at the thought of an opinion such as this getting a firm footing in the minds of the religious public of this country; because it amounts to nothing less than this, that while we may and ought to make every exertion for the Heathen, we are not to take the first step for improving the spiritual condition of any class of Continental Christians. To these, unless they will consent to take our own purer versions of the Scriptures, we resolve to give none; we will wait till they renounce a prejudice, the very existence and strength of which are derived from their ignorance of the Scriptures, whether Inspired or Apocryphal, and which nothing, in all human probability, will remove, but an increased acquaintance with both.'

The present year will determine how far the British and Foreign Bible Society will be able to maintain its friendly relations with the Continental Societies, on the plan which has now been adopted. We await, not without a painful degree of anxiety, the result of the experiment. The Edinburgh Committee avowedly 'look more to the purity than to the extent of 'the circulation of the Holy Scriptures.' This is precisely the ground on which the Romish Church discountenances the circulation of heretical versions. Thus, the Pope of Rome and the Pope of Edinburgh shake hands, and make common cause against the pernicious Society which has been for twenty years scattering abroad spurious and impure copies of the Holy Scriptures. 'Well may we convert,' says Amicus, 'the atheistic poet's sneer into a solemn appeal to the actors in this scene of mischief and evil :

‘*Tantumne Religio potuit suadere malorum?*’

In one thing, however, the Pope and Dr. Thomson do not agree. The former dreads the circulation even of Romish and adulterated Bibles, knowing well that even with such weapons Luther triumphed. The latter trembles for Christianity if the Apocrypha is permitted to circulate. Protestantism must fall before the Book of Tobit ! Of the efficiency of even these spurious Bibles, however, past experience forbids us to entertain a doubt ; and therefore it appears to us that the line of duty was clear.

‘We ought to endeavour,’ adds Amicus, ‘to convince the Romanists that the Apocrypha is not the word of God ; but till that conviction is wrought in their minds, we must give the Bible as they will take it, under a firm persuasion that the Bible which was read and valued by Fenelon and Pascal, in spite of the wretched admixture of inferior matter, is able to make men *wise unto salvation*.’

ART. XIII. SELECT LITERARY INFORMATION.

L. E. L. Author of "The Improvisatrice, the Troubadour," &c. has a new work in the press, entitled, *The Golden Violet*, with its Tales of Romance and Chivalry; and other poems.

The Sixth Number of Mr. Williams's *Select Views in Greece*, will be published in the course of July.

Illustrations of Conchology, according to the System of Lamarck, in a Series of Twenty Engravings, on royal 4to., each Plate containing many Specimens, by E. A. Crouch, is nearly ready for publication.

Reflection: a Tale. By Mrs. Hoffman, is in the press.

The Little World of Knowledge; arranged numerically, and designed for Exercising the Memory, and as an Introduction to the Arts and Sciences, History, Natural Philosophy, Belles Lettres, &c. &c. By C. M. Chasse. 1 vol. 12mo. will appear next month:

Lectures on Astronomy, accompanied and illustrated by the Astronomicon, or a series of Moveable Diagrams; designed for the Use of Schools and Private Students. By W. H. Prior. 12mo. will be ready for publication in a few weeks.

Dr. Elliotson is preparing a translation of the last Latin edition of the *Institutions of Physiology*, by J. F. Blumenbach, M.D. Professor of Medicine in the University of Göttingen.

In the press, with plates, *The Sheffield Anti Slavery Album*, or the Negro's Friend; containing, *Zambo and Nila*.—*The Missionary*.—*A Word for the Negroes*.—*The Discarded Negro*.—*The Voice of Blood*.—*Sandane's Dream*.—*Zangara*.—*The Voyage of the Blind*.—*Anticipation*.—*Alonso*.—*Sebastian*.—*The Negro Slave*, &c. &c.

The Amulet, or Christian and Literary Remembrancer for the Year 1827, is preparing for publication, and in a state of considerable forwardness. It will contain a large collection of interesting articles, in prose and verse, from the pens of the most popular Authors of the age, and will be embellished with appropriate engravings of interesting subjects executed by the first Artists.

In the press, *A Concise Historical View of Galvanism*, with Observations

on its Chemical Properties and Medical efficacy in Chronic Diseases. By M. La Beaume, Medical Surgeon, Electrician, F.L.S., &c.

In the press, *Annals of the House of Brunswick*, by Sir Andrew Halliday, M.D., in 2 vols. royal 8vo. illustrated with an Engraving from Mr. Chantry's Bust of his present Majesty, by Reynolds; and thirteen beautifully engraved portraits of the most distinguished Heroes of the Brunswick race, from effigies and paintings by some of the great masters of the early ages.

Dr. Nuttall, whose editions of Virgil's *Bucolics* and *Juvenal's Satires*, interlineally translated, have been so generally approved, is preparing for publication, on a similar plan, the entire Works of Horace; with a treatise on Lyric Versification, and a Scanning Table, exhibiting on musical principles all the various metres of Horace.

Early in July will be published, *Remarks on the late attempt to subvert the Charter of the College of Surgeons*, with a dispassionate examination of some of the Regulations of the Court; to which are subjoined, *Animadversions on the evil tendency of "The Lancet,"* and observations respectfully addressed to General Practitioners, on the best means of maintaining their respectability and privileges. By William Cooke, Member of the Royal College of Surgeons, Editor of an Abridgement of Morgagni de Sed. et Causis, Secretary to the Hunterian Society, &c.

In the press, and will shortly be published, a new edition (in 2 vols. 8vo. 1l. 16s.; or, in royal 8vo. 2l. 5s.) of *The Historical Antiquities of Hertfordshire*, with the Original of Counties, Hundreds or Wapentakes, Boroughs, Corporations, Towns, Parishes, Villages, and Hamlets; the foundation and origin of Monasteries, Churches, Advowsons, Tythes, Rectories, Impropriations, and Vicarages in general, describing those of this County in particular, &c. &c. By Sir Henry Chauncy, Knt. This edition will be a verbatim reprint, and will be illustrated with all the plates (forty-six in number) of the original work.

ART. XIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Rev. Andrew Fuller, of Kettering. By J. W. Morris. A new and improved edition, with an appendix containing some miscellaneous pieces not inserted in the works of the Author. 8vo.

HISTORY.

The History of the Crusades against the Albigenses in the 13th Century. Translated from the French of J. C. L. Simonde de Sismondi; with an Introductory Essay by the Translator. 8vo. 9s.

A History of the Mahrattas. By James Grant Duff, Esq., Captain of the First, or Grenadier Regiment of Bombay Native Infantry, and late Political Resident at Satara. 3 vols. 8vo. with plates, and a map of the Mahratta Country, chiefly from original and recent Surveys; also a map of India, shewing the ancient divisions of the Deccan. 2l. 15s.

Irish Antiquarian Researches. By Sir William Betham, F.S.A. Ulster King of Arms of all Ireland, &c. &c. &c. 8vo. with Nine plates. 15s.

POETRY.

Sibyl's Leaves: Poems and Sketches. By Elizabeth Willesford Mills. Post 8vo. 8s. 6d.

THEOLOGY.

Scripture Questions, explained and illustrated for the instruction of the Young. By the Rev. B. H. Draper. With wood-cuts. 32mo. hf-bd. 1s. 6d.

The Antinomian Reclaimed; a series of dialogues. By William Giles. 12mo. 2s.

Soul Prosperity; or the Closet Companion. By John Dennant. A new edition, revised. 12mo. 4s.

Sermons and Plans of Sermons on important Texts. By the late Rev. Joseph Benson. Part V. 8vo. 5s.

The Necessity of a Revelation of the Being and Will of God, and the Adaption of the present Revelation to that Necessity. By the Rev. A. Norman, A.B. Curate of Brailsford. 8vo, 6s. 6d.

Wisdom and Happiness: containing Selections from the Bible, from Bishops Patrick, Taylor, &c. By the Rev. H. Watkins, A.M. Prebendary of York, &c. 12mo. 2s. 6d.

TOPOGRAPHY.

A brief descriptive History of Holland, in Letters from Grandfather to Marianne, during an excursion in the Summer of 1819. With an engraving of the Kerk-Hof, or Burying-place, at Rotterdam. 18mo. 2s. 6d.